# DÎPAVA MSA:

AN ANCIENT BUDDHIST HISTORICAL RECORD.

9394

EDITED AND TRANSLATED BY

HERMANN OLDENBERG



### WILLIAMS AND NORGATE.

14, HENRIETTA STREET, COVENT GARDEN, LONDON; AND 20, SOUTH FREDERICK STREET, EDINBURGH.

## INTRODUCTION.

The DÎPAVAMSA, an edition of which I here lay before the public, is a historical work composed in Ceylon by an unknown author. George Turnour, who first drew the attention of European scholars to the Dîpavaṃsa¹), declared it to be identical with a version of the Mahâvaṃsa to which the Mahâvaṃsa Ṭîkâ occasionally alludes, the version preserved in the Uttaravihâra monastery. This is certainly wrong²). We must undertake, therefore, a research of our own as to the origin of the Dîpavaṃsa and its position in the ancient literature of the Ceylonese.

The Mahavamsa Tîka, when commenting on the title

<sup>1)</sup> See the Journal As. Soc. Bengal, vol. VI, p. 790, 1054; VII, p. 919 et sec.

<sup>2)</sup> The arguments by which Turnour supports his theory are entirely founded on errors and inaccuracies. Turnour says, for instance, that the opening lines of the Dipavamea are quoted in that Tika as contained in the Uttaravihara Mahavamsa. The Tika quotes those lines indeed (India Office MS. of the Mahav. Tika fol. ko'), but without the slightest reference to the Utt.-Mahavamsa. The only passage referring to the Mahavamsa of the Uttaravihara which I know, is quite sufficient to show that this work was different from the Dipavamsa. In the Mahavamsa Tika (India Off. MS. fol. gha') we are told, that the Uttaravihara-Mahavamsa contained a statement somewhat different from the usual one, with regard to the descendants of king Sihassara: "Uttaravihāravāsīnam pana Mahāvamse Sihassarassa rando puttapaputtakā caturāsītisahassāni rājāno ahesum, tesam kanitthako Bhaggusakko (corrected to Bhagusakko) nama raja. tassa puttapaputtaka dvavisatisahassani rajano ahesum, tesam kanitthako Jayaseno ii vuttam. The Dipavamsa (3, 43, 44) in the contrary agrees with the statements of our Mahavamsa (p. 9) which are in contradiction to the Mahavamsa of the Uttaravihâra.

of the Mahavamsa, contains the following important remarks 1):

"Mahâvaṃsaṃ pavakkhâmîti mahantânaṃ vaṃso tantipaveniparamparâ 'ti pi sayam eva vâ mahantattâ ubhayattha paridîpitattâ vâ Mahâvaṃso, taṃ Mahâvaṃsaṃ. tesam pi buddhabuddhasâvakâdînam pi guṇamahantânaṃ Mahâsammatâdînam pi vâ râjamahâmattânaṃ (râjamahantânaṃ?) pavenidîpitattâ ca buddhâgamanâdipakârehi mahâdhikârattâ sayam eva mahantattaṃ veditabbaṃ.

anupamavaṃsaanuggahâdinaṃ (°dînaṃ Paris MS.) sabbaṃ aññataṃ (aññâtaṃ Par. MS.) kataṃ suppakâsitaṃ

apariyâgatam (ariyâbhatam Par. MS.) uttamasabbhi vannitam

sunantu dîpatthutiyâ sâdhusakkatan ti (comp. Dîpav. 1, 5) iminâ Atthakathânayen' ev' assa maḥantattam paridîpitam (paridîpitattam?) ca veditabbam. — tenâhu porânâ:

dîpâgamanam buddhassa dhâtuñ ca bodhiâgamam (bodhiyâgamam Par. MS.)

saṃgahattheravâdañ ca dîpamhi sâsanâgamaṃ narindâgamanaṃ vaṃsaṃ kittayissaṃ suṇâtha me 'ti

(comp. Dîpav. 1, 1). imâya pana gâthâya nayena (gâthâ-nayena Par. MS.) pi assa sakhyâ (samkhyâ Par. MS.) mahantattaparidipitattam ñeyyam. evam Mahâvamsan ti laddhanâmam Mahâvihâravâsînam vâcanamaggam porânaṭṭhakatham ettha Sîhalabhâsam hitvâ Mâgadhikabhâsâya pavakkhâmîti adhippâyo."

As two stanzas are quoted here, the first of which is said to be taken from an Aṭṭhakathâ, the second from a work of the "Porâṇā", and as immediately afterwards mention is made of the Sinhalese "Porâṇaṭṭhakathâ", the contents of which are expressed in the Mahâvaṃsa in Pâli, there can be very little doubt that this Aṭṭhakathâ and

I give this passage according to the India Office MS. (fol. ko'), together with the various readings of the Paris MS. (fol. ko') which M. Feer has kindly communicated to me. — Comp. Turnour's Introd. to the Mahâvamsa, p. XXXI.

that work of the Porânâ are identical with each other and with the Porânatthakathâ mentioned afterwards. If I am right in asserting the identity of the works alluded to under these various expressions, we learn from this passage the following important fact, viz.: there was an Aṭṭhakathâ handed down and probably also composed in the Mahâvihâra, written in Sinhalese, the introductory stanzas of which allude to a historical account of Buddha's visits to Ceylon, of the Councils, of Mahinda etc., intended to be given in that very Aṭṭhakathâ, and these stanzas are almost identical with the opening lines of the Dîpavamsa. There must, therefore, most probably be some relation between this Aṭṭhakathâ and the Dîpavamsa which will be of a sufficient interest to justify a further inquiry.

Let us see what results we may obtain as to the contents of this Atthakathâ and as to its literary form? Let us ask particularly in what way the Pâli stanzas quoted from this Atthakathâ were connected with its main substance which was composed in Sinhalese?

The Mahâvamsa Tîkâ, after the passage quoted above, goes on to give some details about the way in which the author of the Mahavamsa made use of this Sinhalese Atthakatha on which his own work is based. It is said in the Tîkâ: "ayam hi âcariyo porânamhi Sîhala[ttha]katha - Mahavamse ativittharapunaruttidosabhavam pa-- hâya tam sukhaggahanâdippayojanasahitam katvâ 'va kathesi". The work in question is called here, as repeatedly afterwards. Sîhalatthakathâ-Mahâvamsa. It is not difficult to account for this expression where the two at first sight contradictory elements of a (theological) commentary (Atthakathâ) and of an extensive historical narrative (Mahavamsa) are combined together. If we look at Buddhaghosa's Atthakatha on the Vinaya, we find that the author has there prefixed to his explanation of the sacred texts a detailed historical account of the origin of the Tipitaka, its redaction in the three Councils, and its propagation to Ceylon by Mahinda and his companions. Buddhaghosa's commentary is based, as is well

known, on that very Sinhalese Aṭṭhakathâ of the Mahâvihâra, which we are now discussing, and we may assume almost with certainty, that to this Aṭṭhakathâ a similar historical introduction was prefixed which may have been even of a greater extent than that of Buddhaghosa. If our inference is correct, we have found in what way the title "Sîhalaṭṭhakathâ-Mahâvaṃsa" could apply most properly to this work: it is a historical account (Mahâvaṃsa) which forms a constituent part of a theological commentary (Aṭṭhakathâ), and which is composed in order to give to the dogmatical contents of the latter the indispensable historical foundation 1).

We are not very likely to go too far astray, if we try to form an idea of the style of composition of this Sinhalese Atthakathâ-Mahâvamsa according to the analogy of what we have before us in Buddhaghosa's comment. According to this, the Atthakathâ-Mahâvamsa appears to have been written, in the main, in prose; it was intermixed, however, with a considerable number of stanzas in order to emphasize the more important points of the narration and to raise them above the level of the rest. The Pâli verses quoted above, which are taken apparently from the introduction to the whole work, render it highly probable that all these stanzas were composed in Pali. It was necessary, of course, to convey to the Sinhalese clergy of that time the understanding of the sacred Pali texts by a commentary written in Sinhalese; if, however, in the course of such a commentary the most important and remarkable points were to be expressed in a metrical form, we may easily understand, that for such a pur-

<sup>1)</sup> In order to show how an Atthakathâ could contain extensive and detailed historical statements, we may refer also to the quotations which the Mahâvansa Tikâ gives from the Atthakathâ of the Uttaravihâra, concerning the history of Susunâga (Turnour's Introduction, p. XXXVII), of the nine Nanda kings (l. l. p. XXXVIII), of Candagutta (l. l. p. XLII), of the descendants of Mahâsammata (l. l. p. XXXV). It we compare the last passage with the statements about the same subject given above (p. 1, n. 2) from the Mahâvansa of the Uttaravihâra, we are lead to believe, that the Mahâvansa also of the Uttaravihâra formed a part of the Attakathâ of that monastery in the same way as was the case in the Mahâvihâra.

pose the language of the sacred texts which contained so abundant a stock of models for metrical composition, appeared much more appropriate than the popular dialect of the Sinhalese.

A considerable number of verses ascribed to the "Porânâ", i. e. taken from the ancient Sinhalese Atthakathâ, and quoted by Buddhaghosa or in the Mahâvamsa Tîkâ, present the same close resemblance and almost identity with passages of the Dîpavamsa, which we have observed in the two verses given above. In proof of this I give the following examples:

Samanta-Pàsâdikâ (MS. Orient, 1027 of the Brit. Museum) fol. ga': tenâhu porânâ:

Vedisagirimhi Râjagahe vasitvâ tiṃsa rattiyo kâlo 'va gamanassâ 'ti gacchâma dîpam uttamaṃ. | paḷinâ Jambudîpâto haṃsarâjâ va ambare evam uppaṭitâ therâ nipatiṃsu naguttame. | purato puraseṭṭhassa pabbate meghasannibhe patiṭṭhahiṃsu kûṭamhi haṃsâ va nagamuddhanîti.

Comp. Dîpav. 12, 35-37.

Samanta-Pâs. fol. kâḥ' — kha: sâ panâyaṃ (i. e. the second Council)

yehi therehi saṃgîtâ saṃgîtesu ca vissutâ Sabbakâmi ca Sâļho ca Revato Khuddhasobhito | Yaso ca Sâṇasambhûto, ete saddhivihârikâ therâ Ânandatherassa diṭṭhapubbâ tathâgataṃ, | Sumano Vâsabhagâmi ca ñeyyâ saddhivihârikâ dve ime Anuruddhassa diṭṭhapubbâ tathâgataṃ. | dutiyo pana saṃgîto yehi therehi saṃgaho sabbe pi pannabhârâ te katakiccâ anâsavâ 'ti.

Comp. Dîpav. 4, 50—54.

Mahâv. Țîkâ fol. khau: tenâhu porânâ: yakkhânam buddho bhayajananam akâsi, te tajjitâ tam saranam akamsu buddham, lokânukampo lokahite sadâ rato so cintayi attasukham acintamassa. | imañ ca Lañkâthala mânusânam

porâṇakappaṭṭhitaṃ vutt[h]avâsaṃ vasanti Lankâthala mânusâ bahu pubbe va Ojamaṇḍavaradîpe 'ti.

Comp. Dîpav. 1, 66. 78.

Mahâv. Țîkâ fol. țâm: tenâhu porânâ: Suppatitțhitabrahmâ ca Nandiseno Sumanadeviyâ putto mâtâ pitâ c' eva gihibhûtâ tayo janâ 'ti.

Comp. Dîpav. 19, 9.

Mahâv. Țîkâ fol. dhṛi': tenâhu porâṇâ: Anulâ nâma yâ itthi sâ hantvâna naruttame catumâsam Tambapaṇṇimhi issariyam anusâsitâ 'ti.

Comp. Dîpav. 20, 30.

These passages which we may almost with certainty pronounce to belong to the ancient Atthakathâ-Mahâvaṃsa of the Mahâvihâra, will suffice to show, to what extent the author of the Dîpavaṃsa borrowed not only the materials of his own work, but also the mode of expression and even whole lines, word for word, from that Atthakathâ. In fact, a great part of the Dîpavaṃsa has the appearance not of an independent, continual work, but of a composition of such single stanzas extracted from a work or works like that Atthakathâ; many of the repetitions and omissions 1) which render some chapters of the

<sup>1)</sup> The most striking example of such repetitions is the account of the three Councils, each of which is described twice, the author, no doubt, having had before him two different authorities. The case is similar in the following passages:

<sup>(12, 51—53:)</sup>samaņo 'ti mam manussalokeyam khattiya pucchasi bhûmipāla,
samaņā mayam mahārāja dhammarājassa sāvakā
tam eva anukampāya Jambudīpā idhāgatā. |
āvudham nikkhipitvāna ekamantam upāvisi,
nisajja rājā sammodi bahum atthūpasamhitam. |
sutvā therassa vacanam nikkhipitvāna avudham
tato theram upagantvā sammoditvā c' upāvisi.
(17, 27:)

punnakanarako nama ahû pajjarako tada tasmim samaye manussanam rogo pajjarako ahû.

An instructive example of the abrupt and fragmentary character of some parts of the Dîpavamsa is contained in the account of the conversion of young Moggallâna (5, 55—68), which would be almost unintelligible if we did not possess the same narrative in the Mahâvamsa (pp. 28—33).

Dîpavamsa almost illegible, we may account for not by the inadvertence of copyists, but by this peculiar method of compilation.

The results we have obtained regarding the connexion between the Dîpavamsa and the ancient Atthakathâ of the Mahâvihâra, furnish us with a clue for gaining an insight into the relative position of the Dîpavamsa and the second important historical text of the Pali literature, the Mahavamsa. The two works are, indeed, in the main nothing but two versions of the same substance, both being based on the historical Introduction to the great Commentary of the Mahâvihâra. Each work represented, of course, their common subject in its own way, the Dîpavamsa following step by step and almost word for word the traces of the original, the Mahâvamsa proceeding with much greater independence and perfect literary mastership. The Dîpavamsa, as regards its style and its grammatical peculiarities, betrays the characteristics of an age in which the Sinhalese first tried to write in the dialect of the sacred texts brought over from India; there are passages in the Dîpavamsa which remind us of the first clumsy attempts of the ancient German tribes, to write Latin. The Mahâvamsa is composed very differently; its author masters the Pâli grammar and style with a perfect ease which cannot have been acquired but after many fruitless attempts, and which may be compared with the elegant mastership of Latin composition by which the Italian poets and scholars of the renaissance excelled. The turning-

A careful consideration, however, of this passage shows that the boundary-line between what is said and what is omitted does not present those signs of capricious irregularity which inevitably characterize gaps caused by a copyist's carelessness. The omissions are governed by a certain principle. The important and interesting parts of the story are fully told; the less prominent events which form only the connecting links between the chief points of the narrative, are altogether omitted. I think that both these omissions and those repetitions are to be accounted for, in the main, by the extremely awkward method in which the author compiled his work, though I do not deny, of course, that many of the gaps which are found throughout the whole work, are to be referred to a different origin, viz. to the misfortunes to which the tradition of the Dipavamsa has, from then till now, been exposed.

point between the ancient and the modern epoch of Pali literature in Ceylon, is marked, no doubt, by the great works of Buddhaghosa, which were not less important from a literary than from a theological point of view.

Both Mahâvamsa and Dîpavamsa finish their records at the same point, viz. with the death of king Mahasena. This coincidence is, of course, nothing but a consequence of the two works' being derived from the same source. We may find in this a new confirmation of our opinion that this source is the Atthakathâ-Mahâvamsa of the Mahâvihâra Monastery. The reign of that very king Mahâsena was a fatal time to this monastery. A hostile party succeeded in obtaining king Mahasena's sanction for destroying the Mahavihara; during a period of nine years the monastery remained deserted by its former inhabitants; afterwards, after long and violent ecclesiastical struggles, it was reconstructed. We may easily understand, therefore, why historical writers belonging to the Mahavihara fraternity should stop just at the epoch of Mahâsena's reign, where the past destinies of their spiritual abode were divided from the present.

After these remarks about the relation of the Dîpavaṃsa to the ancient theological commentaries and to the Mahâvaṃsa, we now proceed to collect the data which throw a light on the question, at what time the Dîpavaṃsa was composed. Turnour infers its anterior origin, compared with the Mahâvaṃsa, from the fact of the first line's, as he says, of the Dîpavaṃsa being quoted in the Mahâvaṃsa Ṭîkâ, the authorship of which he ascribes to Mahânâma, the author of the Mahâvaṃsa itself. But apart from Turnour's opinion on the age of the Mahâvaṃsa Ṭîkâ being totally wrong, we have seen, that those lines are quoted in the Mahâvaṃsa Ṭîkâ not from the Dîpavaṃsa itself, but from the Aṭṭhakathâ on which the Dîpavaṃsa itself, but from the Aṭṭhakathâ on which Turnour's opinion is based. What remains, are the following data:

1) The Dipavamsa cannot have been written before A. D. 302, because its narrative extends till that year.

- 2) Buddhaghosa was acquainted with a version of the Dîpavaṃsa which, however, differed in some details from that which we possess 1).
- 3) The continuator of the Mahâvaṃsa (p. 257, ed. Turnour) tells us, that king Dhâtusena (A. D. 459—477) ordered the Dîpavaṃsa to be recited in public at an annual festival held in honour of an image of Mahinda.
- 4) These data being given, it is only of a secondary importance, that the Mahâvaṃsa Ṭîkâ, which was composed in much later times, mentions an Aṭṭhakathâ on the Dîpavaṃsa²).

The result is, that the Dîpavamsa — be it in that very version which we possess or in a similar one — was written between the beginning of the fourth and the first third of the fifth century. We do not know as yet the exact date of the composition of the Mahâvamsa³), but if we compare the language and the style in which the two works are written, there will scarcely be any doubt as to the priority of the Dîpavamsa. The words, besides, by which Mahânâma characterizes the works of his predecessors:

porânehi kato p' eso ativitthârito kvaci atîva kvaci samkhitto anekapunaruttako,

apply so extremely well to those peculiarities of the Dîpavamsa of which we have spoken above, that they appear to have been written most probably with reference to this very work.

<sup>1)</sup> Some lines from that version of the Dîpav. are quoted in the Samantapâsâdikâ. They partly agree with our text; partly they differ in such a way that they cannot be reconciled with it. See my notes on Dîp. 11, 17; 12, 1. — The Dîpav. is also quoted in the Attakathâ on the Kathâvatthu; see the note on 5, 30.

<sup>2)</sup> fol. ne (with reference to the ecclesiastical quarrels in Mahâsena's reign): ye keci bhikkhû vâ ussâpitanikâyantaraladdhikâ vâ tath' eva amhâkam âcariyâ akamsû 'ti vadeyyum, tesam pi tam parikappitavipphanditam eva, tesam abhilâpamattam vâ 'ti Dîpavamsatthakathâyam vuttam.

<sup>3)</sup> The arguments of Turnour who brings it under the reign of Dhâtusena (Introd. p. LIV), are extremely weak.

I have made use in editing the text of the Dîpavamsa, of the following MSS.:

- I. MSS. written in Burmese characters.
- 1) F: MS. belonging to Major Fryer who brought it to England from British Burmah. About the third part of the Dîpavaṃsa (6, 57 15, 91) is wanting; instead of this the MS. contains a fragment of the Thûpavaṃsa. The MS. has been written Sakkarâj 1190 A. D. 1828.
  - 2) N: A Collation of the MS. presented by the late king of Burmah to the Colonial Library in Colombo. This MS. was collated by Gombadde Watte Dewa Aranolis with the MS. M (see below), for the use of Mr. Rhys Davids; its readings are indicated, for the most part in English characters, sometimes in Sinhalese writing, at the margin of M. If the reading of N is not expressly indicated by Dewa Aranolis, but if we are, from the silence of the collation, to draw the conclusion, that N agrees with M— a conclusion which is, of course, by no means always a safe one—, I designate such readings by n. If only a part of the single words is indicated, I include in brackets those parts which we are to supply from M.

II. MSS. written in Sinhalese characters.

- 3) G: MS. of the Paris National Library (collection Grimblot; fonds Pâli 365). Although this MS. is written in Sinhalese characters, its readings agree at a good many passages with the Burmese MSS. The text of G has been corrected from a MS. very similar to B.
- 4) A: MS. of the India Office (Pâli Collection no. 95).
- 5. 6) B. C: Copies of two MSS. of the Dadalle Wihare, made for Mr. Rhys Davids, now in the Cambridge University Library (Add. 945, 946). In the five first Bhanavaras there are frequent corrections in C made from another MS. than that from which C has been copied. I designate these corrections by c.

7) M: Copy made by Gombadde Watte Dewa Aranolis for Mr. Rhys Davids from a MS. of the Busse Wihare. Written on paper. Now in the Cambridge University Library (Add. 944).

8) R: MS. of the Cambridge University Library (Add. 1255). This is a copy of a MS. belonging to Mr.

James d'Alwis.

9) D: MS. in the possession of Mrs. Childers, London; it is a copy made for the late R. C. Childers.

10) E: MS. of the Paris National Library (Coll. Grim-

blot, fonds Pâli 366).

11) S: A copy written on paper, which the priest Subhûti of Vaskaduve was kind enough to send me. There are some good corrections, written with pencil, on the first leaves, which I designate by s.

I have used, besides, the following abbreviations:

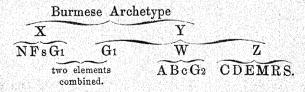
X =all Burmese MSS.

Y = all Sinhalese MSS.

Z = the class of MSS. represented by CDEMRS.

All our MSS. are derived from the same original source which was very incorrectly written in Burmese characters, as we may infer from some of the blunders common to all of our MSS. 1). Perhaps this was the MS. brought in 1812 from Siam to Ceylon by the Modliar George Nadoris 2).

The way in which the single MSS. are derived from their common source, will be shown by the following table:



As to their critical value, the Burmese MSS. (X) deserve to be classed first; least is the value of Z, the

<sup>1)</sup> See, for instance, 1, 6. 55; 4, 45; 11, 3; 22, 18. 2) See Journ. As. Soc. Bengal VI, p. 790.

apparent correctness of which is owing not to real ancient tradition, but to arbitrary attempts of emendators.

It appeared desirable to print not the text corrected as far as possible, but the text of the codex archetypus, and to give in the footnotes my own emendations as well as those tried already in the MSS. In many passages I have refrained from correcting manifest grammatical blunders, errors in numbers of years etc., because I was afraid of correcting not the copyist but the author himself. Many passages also appeared to me too hopelessly corrupt for me to try to correct them. Of the various readings I could give, of course, only a selection, or the work would have increased to its threefold extent.

I cannot finish without having expressed my sincere thanks to the librarians and owners of MSS. who very liberally lent them to me or allowed me to collate them. My special thanks are due also to Dr. R. Rost who aided my undertaking from its beginning to its end with the greatest kindness in many various ways, and to my learned friends Dr. G. Bühler and Mr. Rhys Davids, but for whose kind and indefatigable assistance I should not have been able to add to the Pâli text of the Dîpavamsa a translation written in the language of a foreign country.

Berlin, September 1879.

The Editor.

## Namo tassa bhagavato arahato sammâsambuddhassa.

Dîpâgamanam buddhassa dhâtu ca bodhiyâgamam samgahâcariyavâdañ ca dîpamhi sâsanâgamam narindâgamanam vamsam kittayissam, sunâtha me. | pîtipâmojjajananam pasâdeyyam manoramam anekâkârasampannam cittikatvâ sunâtha me. | udaggacittâ sumanâ pahaṭṭhâ tuṭṭhamânasâ niddosam bhadravacanam sakkaccam sampaṭicchatha. | sunâtha sabbe paṇidhâya mânasam, vamsam pavakkhâmi paramparâgatam thutippasattham bahunâbhivaṇṇitam etamhi nânâkusumam va ganthitam, | anûpamam vaṃsavaraggavâsinam apubbam anaññam tatha suppakâsitam ariyâgatam uttamasabbhi vaṇṇitam suṇâtha dîpatthuti sâdhusakkatam. |

Those readings of the MSS, which the Editor thinks to be correct, are spaced out, as well as his own conjectures.

I, 1. This verse is quoted in the Mahâvaṃsa Țikâ (Turnour's MS.). dhâtu ca ABGX, dhâtuñ ca Z, Mahâv. T. dhâtu may be the genitive; compare some examples of similar genitives and locatives at 15, 21. 27; 16, 32; 17, 53. — 4. °âbhataṃ ABcG2, Mahâv. T., °âbhahataṃ F, °âgataṃ NGIZ. — nānâkusumavarabhûtagaṇthitan N, nānâkusumaṃ varabhutagaṇthitaṃ F, nānâkusumavadasutapaṇḍitaṃ G1, etaṃhi nānâkusumaṃ va ganthitaṃ Y, Mahâv. T. — 5. This Çloka which is quoted in the Mahâvaṃsa Tikâ, runs there thus: anupamavaṃsaanuggahâdinaṃ sabbaṃ añātaṃ kataṃ suppakâṣitaṃ apariyâgataṃ uttamasabbhi vaṇṇitaṃ suṇantu dipatthutiyâ ṣâdhusakkatan ti.

Âsabhan thânapallankam acalam dalham akampitam caturange patitthâya nisîdi purisuttamo. | nisajja pallankavare narâsabho dumindamûle dipadânam uttamo

na chambhati vîtabhayo va kesarî disvâna Mâram sahasenavâhanam. |

Mâravâdam bhinditvâna vitrâsetvâ sasenakam javo attamano dhîro santacitto samâhito vipassanâkammatthânam manasikârañ ca yoniso sammasi bahuvidham dhammam anekâkâranissitam. pubbenivasañanañ ca dibbacakkhuñ ca cakkhuma 10 sammasanto mahâñânî yâme tayo atikkami. | tato pacchimayâmamhi paccayâkâram vivatṭayi anulomam patilomañ ca manas' âkâ sirîghano. ñatvâ dhammam pariññâya pahânam maggabhâvanam anusâsi mahâñânî vimutto upadhisamkhaye. sabbañnutañanavaram abhisambuddho mahamuni buddho buddho 'ti tam nâmam samaññâ pathamam ahû. | bujihitvâ sabbadhammânam udânam katvâ pabhamkaro tad' eva pallankavare sattáham vîtinâmayi. | samitasabbasantâso katakicco anâsavo 15 udaggo sumano hattho vicintesi bahum hitam. khane khane laye buddho sabbalokam avekkhati, pañcacakkhu vivaritvâ olokesi bahû jane. I anâvaranañânan tam pesesi dipaduttamo, addasa virajo satthâ Lankâdîpam varuttamam | sudesam utusampannam subhikkham ratanâkaram pubbabuddhamanucinnam ariyaganasevitam. Lankâdîpavaram disvâ sukhettam ariyâlayam ñatvâ kâlam akâlañ ca vicintesi anuggaho: | Lankâdîpe imam kâlam yakkhabhûtâ ca rakkhasâ 20 sabbe buddhapatikuttha, sakka uddharitum balam. |

<sup>6.</sup> âsabhan thânam pallankam? Dasabalasutta: dasabalasamannâgato blikkhave tathâgato catûhi vesârajjehi samannâgato âsabhan thânam patijânâti parisâsu sîhanâdam nadati. — dalham X, duttham Y. — caturo ange X. Compare Abhidhânapp. 157. — 7. sahasenam âgatam Z, sahasena]vâ[gatam] N, sahasenavâhanam ABFG. The reading of Z may be correct. — 12. anusâsi Ns, anuñâsi F, anussâbhi (corrected into anussâsi) G1, anussâhi ABG2, anussari Z. — 16. panca cakkhum s.

nîharitvâ yakkhagane pisâce avaruddhake khemam katvâna tam dîpam vasâpessâmi mânuse. | titthantesu ca ime pâpe yàvatâyum asesato, sâsanantaram bhavissati Lankâdîpavare tahim. uddharitvân' aham satte pasâdetvâ bahû jane âcikkhitvâna tam maggam anjasam ariyâpatham l anupâdâ parinibbâyi suriyo atthamgato yathâ. parinibbute catumâse hessati pathamasamgaho. tato param vassasate vassân' atthârasâni ca tatiyo samgaho hoti pavattatthaya sasanam. I 25 imasmim Jambudîpambi bhavissati mahîpati mahâpuñño tejavanto Asokadhammo 'ti vissuto. | tassa rañño Asokassa putto hessati pandito Mahindo sutasampanno Lankadîpam pasadayam. I buddho ñatvâ imam hetum bahum atthûpasamhitam kâlâkâlam imam dîpam ârakkham sugato kari. | pallankam animisan ca cankamam ratanagharam ajapâlamucalindo khîrapâlena sattamam. sattasattahakaraniyam katvana vividhan jino Bârânasim gato vîro dhammacakkam pavattitum. 30 dhammacakkam pavattento pakâsento dhammam uttamam atthârasannam kotînam dhammâbhisamayo ahû. Kondañño Bhaddiyo Vappo Mahânâmo ca Assaji ete pañca mahâtherâ vimuttâ anattalakkhane. Yasasahâyâ cattâri, puna paññâsa dârake Bârânasi Isipatane vasanto uddharî jino.

<sup>22.</sup> titthantoham ime pâpe XG1s, titthantesucam ime pâpe Z, titthantesu ca pâpesu ABG2. I think that at least one line is wanting. We may fill up the gap thus:

<sup>&</sup>quot;pisace pavesessami Giridîpam manoramam, titthantu ca ime papa yavatayum asesato."

<sup>24.</sup> parinibbâyi G1XZ, parinibbeyam ABG2. parinibbeyyam?—25. vassasate vassânatth° XZG1, dve vassasatânatth° A2BG2, vassasatânatth° A1. I think that the reading of XZG1 is correct, and that a Cloka which contained a mention of the second Council has been omitted in our MSS.—27. pasâdaye Y (°yum G1), °yam Xs.—31. pavattento all the MSS.; pavattente?— pakâsente AB.—33. Yasasahâye cattâro?—Bârâṇasi may be a locative; compare the note on dhâtu 1, 1, and the expression spâti vijjante" in the Buddhavamsa (Jât. vol. I, p. 4). But perhaps we should write Bârâṇasim, comp. v. 34 and the comment on Kaccâyana's Grammar, 2, 18.

Bârânasim vasitvâna vutthavasso tathâgato Kappâsike vanasande uddhari Bhaddavaggiye. anupubbañ caramâno Uruvelam avasari, 35 addasa virajo satthâ Uruvelakassapañ jatim. agyâgâre ahinâgam damesi purisuttamo. disvâ acchariyam sabbe nimantimsu tathâgatam: | hemantañ câtumâsamhi idha vihara Gotama, mayam tam niccabhattena sadâ upatthahâmase. Uruvelâyam hemante vasamano tathagato jatile saparisajje vinesi purisasabho. mahâyaññam pakappimsu Angâ ca Magadhâ ubho, disvâ yaññe mahâlâbham vicintesi ayoniso: mahiddhiko mahâsamano ânubhâvañ ca tam mahâ, 40 sace mahajanakaye vikubbeyya katheyya va, parihâyissati me lâbho Gotamassa bhavissati, aho nûna mahâsamano nâgaccheyya samâgamam. caritam adhimuttiñ ca âsayañ ca anûsayam cittassa solasâkâre vijânâti tathâgato. jatilassa cintitam ñatvâ paracittavidû muni pindapâtam Kurudîpe gantvâna mahâiddhiyâ | Anotattadahe buddho paribhuñjitvana bhojanam tattha jhanasamapattim samapajji bahum hitam. buddhacakkhûhi lokaggo sabbalokam vilokayi, 45 addasa virajo satthâ Lankâdîpavaruttamam. mahâvanam mahâbhîmam âhu Lankâtalam tadâ. nanayakkha mahaghora ludda lohitabhakkhasa | candâ ruddâ ca pisâcâ nânârûpavihesikâ nânâdhimuttikâ sabbe sannipâte samâgatâ. tattha gantvâna tammajihe vimamsetvâna rakkhase nîharitvâ pisâcânam manussâ hontu issarâ. imam attham mahâvîro cintayitvâ bahum hitam

<sup>37.</sup> catumāsamhi? — 40. ca ("ca" is wanting in BG) mahā sace mahājanakāye ABG, ca tam mahā so mo Xs, ca mahā sace mahante janakāye ca Z. If we take the reading of X as correct, ânubhāvam instead of ânubhāvo is well in keeping with the style of the Dîpavamsa, and perhaps we may even accept mahā (or maham?) as a neuter nominative. — 46. ahū? — 47. nānārūpā vihesakā? — 48. gantvāna tammajjhe FG1, gantvānabham majjhe N, gantvān' aham majjhe s, gantvāna te majjhe Y. — 48. vibhinsetvāna (vibho G2) ABcG2, vīmamsetvāna (vimo X) XG1Z. viddhamsetvāna?

50

nabham abbhuggamitvâna Jambudîpâ idhâgato. yakkhasamagamamajihe upari siramatthake nisîdanam gahetvâna dissamâno nabhe thito. thitam passanti sambuddham yakkhasena samagata buddho 'ti tam na maññanti yakkho aññataro iti. | gangâtîre Mahiyâsu pokkhalesu patitthite thûpatthâne Subhangane tasmim padesasmi thito naruttamo samappito jhânasamâdhim uttamam. jhanam lahum khippanisantikaro muni samapajjati cittakkhane, sahasâ tam utthâti jhânakhaniyâ samâpayi sucittehi pâramîgato. thito naro iddhi vikubbamano yakkho va mahiddhi mahanubhâvo. khaniyam ghanâ meghasahassadhârâ pavassati sîtalavâtaduddini. 1

aham karomi te unham, mama detha nisîditum, atthi tejabalam mayham parissayavinodanam. | sace vinoditum sakkâ nisîdâhî yathicchitam,

55

<sup>52.</sup> Gangatire — Subhangane is wanting in BG2Z. — Mahiyapu AG1, Mahissasu X. I have written Mahiyasu, this being the site of the Mahiyanganathûpa, as is said in the Mahâvamsa (p. 3), or of the "Mahi nama uyyanam" (Mahav. Tika). - Sutamkhane AG1, Subhangane N, Sutangane F (which may be correct). — 53. khippanisantikaro NG1, °karo BG2, °ka A, khippanippantikaro F, khippati santikaro Z. In several passages of the Anguttara-Nikâya, a man who is endowed with promptitude of attention, is called "khippanisanti kusalesu dhammesu". — cittakhane F, cittakhane N, cintane A, cittane G1, cintane BG2. Z has the following reading: muni samāpajji sacintaņe tadā. There is in the Kathavatthu (Phayre MS. fol. yah) a chapter called "khanikakatha", in which the proposition is discussed: "ekacittakkhanika sabbe dhamma 'ti." This means, I believe: "all qualities may be considered in a moment by one thought". Perhaps we may compare also Lal. Vist. p. 447: "sarvam tad ekacittekshanasamayuktam". I feel inclined, therefore, to correct: muni samapajjat' ekacittakkhane, and to translate: "he entered upon meditation (by revolving) in a moment by one thought (the whole system of Dhamma's)." - The following hemistich may be corrected thus: sahasa tamh' utthati, jhanam khane viya samāpayi sucittapāramīgato. — 54. naro AG1X, nabhe Z, which may be correct. — iddhi AG1FZ, iddhim N. — khaniyam ghana meghasahassadhārā X (khaṇiyaṃkhaṇâ° F), khanayamahâmeghasahassadhāro (khaṇ° G1) AG1, khanaya m° dharo Z. ghatayam (ganthayam?) gh° m°? sîtalavâtaduddini AFG, °dundubhi ZN. Compare Mahâvagga I, 3, 2. -55. karomi vo unham?

sabbehi samanuññâtam, tava tejabalam kara. |
unham yâcatha mam sabbe, bhiyyo tejam mahâtapam
khippam karoma accunham tumhehi abhipatthitam. |
thite majjhantike kâle gimhânam suriyo yathâ
evam yakkhânam âtâpo kâye thapita dâruṇam. |
yathâ kappaparivatte catusuriyaâtapo
evam nisîdane satthu tejo hoti tatuttari. |
yathâ suriyam udentam na sakkâ âvaritum nabhe
60 evam nisîdanañ cammam n' atthi âvaraṇam nabhe. |
nisîdanam kappajâlam va tejam suriyam va pathavî
mahâtapam vikirati aggijâlam v' anappakam. |
angârarâsijalitâtapam tahim nisîdanam abbhasamam padissati

pakkam va ayomayapabbatûpamam. | dîpesu unham nidasseti dussaham, yakkhâsu paţisaranam gavesayum

puratthimam pacchimadakkhinuttaram uddham adho dasa disâ imâyo. |

katham gamissâma sukhî arogâ kadâ pamuñcâma imam subheravam. |

sace ayam yakkho mahânubhâvo tejo samâpajjati pajjalâyati sabbeva yakkhâ vilayâ bhavissare bhusam va muṭṭhi rajam vâtakhittam. |

buddho ca kho isinisabho sukhâvaho disvâna yakkhe dukkhite bhayattite

anukampako kâruṇiko mahesi vicintayi attasukham amânuse.

<sup>56.</sup> tava tejabalam phara? Comp. Buddhavamsa (Jat. I. p. 24, v. 168). - 58. bhavittha dârunam, s; thapito do? - 59. tathuttari (orî B) AB, taduttari FZ, tatuttari N. tat' uttarim? - 60. naro Y, nabhe X (at the two places). - 61. Al G1F omit va. - pathavî X, patthapi ABG, patthari Z. Mahâvamsa Ţîkâ (fol. kho): te paṭhavisuriyatejacammakhaṇḍâbhibhûtâya (sic) yakkhaganî. — 62. pattam va N, sakkam va F, pakkâ va Y. — 63. dîpisu XG1, dîpesu Y (dîpetu B1). — nidasseti N, nidasoti F, nidayeti Y. I do not think that nidasseti is correct, but I do not know how to correct it. - patissaranam N, saranam F, maranam Y. - gayesayum N, gavesisum F, bhavepisu G1, bhavesupi ABG2, bhayatajjitesu Z. — 64. kaham gamissama? — 66. nisabha — rishabha or vrishabha? I have found this word at the following passages: in the Samyuttaka-Nikâya (Phayre MS. part I, fol. ko) Buddha is compared with a naga, a siba, an ajaniya, a nisabha, a dhorayha. In the Majjhima-Nikâya (Turnour's MS., fol. ñâm) it is said of Buddha "nisabhassa appameyyassa". Sutta-Nipâta (Phayre MS., fol. gan): "gantvâna disvâ isinisabham pasanno". Buddhavamsa (Phayre MS., fol. jî):

ath' aññadîpam patirûpakam imam ninnam thalam sabbathânekasâdisam nadîpabbatatalâkasunimmalam dîpam Girim Lankâtalasamûpamam | sunibbhayam gopitasâgarantakam pahûtabhakkham bahudhaññamâkulam utusamattham harisaddalam mahim varam Giridîpam imassa uttarim | rammam manuññam haritam susîtalam ârâmavanarâmaneyyakam varam, santîdha phullaphaladhârino dumâ, suññam vivittam, na ca koci issaro, | mahannave sâgaravârimajjhe sugambhîre ûmi sadâ pabhijjare, suduggame pabbatajalamussite sudukkaram attha anitthamantaram. paravânarosa parapitthimamsika akarunika parabethane rata candâ ca ruddhâ rabhasâ ca niddayâ vidappanikâ sapathe idha ime. atha rakkhasâ yakkhaganâ ca dutthâ dîpam imam Lankâciranivâsitam dadâmi sabbam Giridîpaporânam, vasantu sabbe supajâ anîghâ. imañ ca Lankâtalam mânusânam porânakappatthitavutthavâsam, vasantu Lankâtale mânusâ bahû pubbe va Ojâvaramandasâdisam. etehi aññehi guneh' upeto manussavâso anekabhaddako dîpesu dîpissati sâsan' âgate supunnacando va nabhe uposathe. I

tato padakkhinam katvå bodhimandam naruttamo aparajitanisabhatthâne bodhipallankamuttame pallankena nisiditvâ bujjhissati mahâyaso.

<sup>68.</sup> gopitas° N, gopikas° F, sobhitas° Y, gobhitas° G1. gopitam s°? — uttari XG1. uttaram? — 71. ca ruddâ (comp. v. 47) AB, va ruddâ BG2, ca ruddhâ Zn, varuddhâ F. I cannot correct the last words. — 72. °nivâsitam XG1, °nivâsinam Y. — v. 73 is quoted in the Mahûvamsa Ţikā, fol. khau ("tenâhu porâņâ"). Lankâthalamânusânam, °tṭhitam, vasanti Lankâthalamânusâ, Ojamaṇḍavaradīpe Mahâv. Ţ. °maṇḍapâdîpam F. Ojavaramaṇḍadīpe? — 74. anek° AFG1, va anek° N, api nek° BG2 Z. — dipesu dîpissati sâsanâgate ABG2, dipassa dîpâ sadisâ anagate Z, dîpissati (dississati F) sâsanâgate FG1, dîpissati sâsanam etthânâgate N.

dîpam ubho mânusâ rakkhasâ ca ubho ubhinnam tulayam sukham muni bhiyyo sukham lokavidû ubhinnam parivattayi gonayugam va phasukam. 75 samkaddhayi Gotamo dîpam iddhiyâ bandham va gonam dalharajjukaddhitam, dîpena dîpam upanâmayî muni yugam va nâvam dalhadhammaveditam. | dîpena dîpam yugalam tathâgato katvân' ulâram viparî ca rakkhase. vasantu sabbe Giridîpa rakkhasâ sapakkamâsâ vasanam va vatthitam. gangam gimhamhi yatha pipasita dhavanti yakkha Giridîpam atthikâ, pavittha sabbe anivattane puna, pamuñca dîpam yathabhûmiyam muni. yakkhâ sututthâ supahattharakkhasâ laddhâ sudîpam manasâbhipatthitam abhâyimsu sabbe atippamoditâ, otarimsu sabbe chane nakkhattamaham. | natvåna buddho sukhite amanuse katvåna mettam parittam bhani jino. katvâna dîpam tividham padakkhinam sadâ rakkham yakkhaganavinodanam,

santappayitvá pisáce amánuse rakkhañ ca katvá dalham

mettâbhâvanam upaddavam dîpe vinodetvâ gato Uruvelam puna tathâ-

gato 'ti. |

bhânavâram pathamam. yakkhadamanam nitthitam.

<sup>75.</sup> manuse rakkhase ca? — 76. dalhadamayethitam? — 77. viparîva ANG1, °rîca BMG2, °rica CRF. — Giridîpe? — sapakkamûsû vasanam va vatthitam Y, sapakkâsâ capanam pavattititam F, disam pakkamana manasa va vatthitum N. I do not try any correction. - 78. Gangañ ca gimhº? — Giridîpavattikâ N, Giripavattitâ F. — pamuñci AB G2. - 79. Compare Mahav. Tîkû fol. khau': "atha te (rakkhasû) amhâkam iechitam patthitam nippannan ti mahâhasitan nâma hasityâ nakkhattachanakilam kilimsu. I propose to read, therefore: a hasimsu sabbe; chanam nakkh<sup>o</sup>. — 81. [dal]ha[mettabhâva]nam N. — Z, apparently for the sake of metrical correctness, reads thus: "upo dîpa vinodayitva gatoruvelam puna pi tatho."

### II.

Araham pana sambuddho Kosalânam puruttamam upanissâya vihâsi Sudattârâme sirîghano. | tasmiñ Jetavane buddho dhammarâjâ pabhamkaro sabbalokam avekkhanto Tambapannivar' addasa. | atikkante pancavassamhi Tambapannitalam agâ, avaruddhake vinodetvâ suññam dîpam akâ sayam. | uragâ ajja dîpamhi pabbateyyâ samuṭṭhità ubhoviyûlhasamgamam yuddham karimsu dârunam. | sabbe mahiddhikâ nâgâ sabbe ghoravisâ ahû sabbeva kibbisâ candâ madamânâ avassitâ. | 5 khippakâpi mahâtejâ padutthâ kakkhalâ kharâ ujjhânasaññî sukopâ uragâ vilaratthikâ. | Mahodaro mahâtejo Cûlodaro ca tejaso ubho pi balasampanna ubho pi vannatisaya. I na passati koci samam samuttari, Mahodaro manamattena teiasâ dîpam vinâsesi saselakânanam: ghâtemi sabbe paṭipakkhapannage. Cûlodaro gajjati mânanissito: âgacchantu nâgasahassako-

tivo,

hanâmi sabbe raṇamajjham âgate, thalam karomi satayojanam dîpam.

padûsayanti visavegadussahâ sampajjalanti uragâ mahiddhikâ

rosadhammâ bhujagindamucchitâ ussahanti raṇasatthu madditum. 10

disvâna buddho uragindakuppanam dîpam vinassanti nivattahetukam

II, 2. samutthità G1XZ, samuddikà ABG2, comp. Mahavamsa, p. 5, ll. 1. 2. — 4. ubhatoviyû lhas°? Mah. Tîkâ fol. gû: samgâman ti ubhatobyulhasamgâmam. — 5. avassutâ? — 6. viralattikâ Z, viralatthikâ N, pilarathikā F, vilarattikā ABG. vilayatthikā? bilaratthikā? — 8. samuttari AFG1nZ, °rim BcG2. samuttaram (instead of samuttaram)? -10. padhûpâyanti? comp. Mahâvagga I, 15, 4. — °sattu ABG2, °satthu G1Zn, °pattum F. — pararosadhammâ (comp. 1, 71) bhujagindâ mucchitâ ussahayanti raṇasattû madditum? — 11. °kuppanam F, °kubbanam N, °dubbalam Y. — vināsanti F, vināsenti N, vinassanti G1Z, vināsassa ABG2, uragindakuppanam do vinassantam nivattihetukam?

lokassa cârî sugato bahum hitam vicintayi aggasukham sadevake. | sace na gaccheyyam na pannagâ sukhî, dîpam vinâsam na

sace na gaccheyyam na pannaga sukhi, dipam vinasam na ca sâdhu 'nâgate, |

nâge anukampamâno sukhatthiko gacchâm' aham dîpasukham samicchitum. |

Lankâdîpe gunam disvâ pubbe yakkhavinoditam mama sådhukatam dîpam mâ vinâsentu pannagâ. idam vatvâna sambuddho utthahitvâna âsanâ 15 gandhakutito nikkhamma dváre atthási cakkhumá. vâvatâ Jetavane ca ârâme vanadevatâ sabbe 'va upatthahimsu mayam gacchama cakkhuma. | alam sabbe pi titthantu Samiddhi yeko 'vagacchatu, avagaccha saharukkho dhârayitvâna pitthito. buddhassa vacanam sutvâ Samiddhi sumano ahû samûlam rukkham âdâya saha gacchi tathâgatam. | naruttaman tam sambuddham devarâjâ mahiddhiko châyam katvâna dhâresi buddhasetthassa pitthito. yattha naganam samgamam tattha gantva naruttamo 20 ubhonagavaramajihe thito satthanukampako. I nabhe gantvâna sambuddho ubhonâgânam upari tibbandhakâratamam ghoram akâsi lokanâyako. | andham tamam tadâ hoti kesaramayaïddhiyâ, andhakàrena onaddho sihitâ yarukkho ahû. aññamaññam na passanti tasità nâgâ bhayattitâ jitam pi na passanti kuto samgâma kâritum. sabbe samgâmam bhinditvâ pamuñcitvâna âvudham namassamânâ sambuddham sabbe thitâ katañjalî, | salomahatthe ñatvâna disvâ nâge bhayattite 25 mettacittena pharitvâna unharamsim pamuñcayi.

<sup>11.</sup> attasukham? comp. 1, 66. In the Mahâv. Tîkâ (fol. khau) a stanza of the Porânâ is quoted which contains the words "so cintayi attasukham acintamassa (sic)." — 13. disapamukham icchitum ABG, dîpavuddhim samicchitum Z, dîpasamukham icchitum F, dîpasukham samijjhitum N. samicchitum = sk. sam-îrts? dîpasukham samijjhatu? — 17. avagaccha FG1N, âgaccha ABcG2, agaccha Z. avagacchi? — 20. sattânukampako? comp. v. 47. — 22. kesarimahâiddhiyâ? — onaddhâ A1X, °ddho A2BGZ. — sahitâ Y, patitâ F, sihitâ N. — yarukkho ahu Y, yarukkho ahosi F, yadukhâ ahum N. on° pihito sarukkho ahû? — 23. jitam pi BG, jinam pi A, jiyam pi te Z, jivitam pi F, jvitam pi N. jinam pi te?

âloko 'va mahâ âsi abbhuto lomahamsano sabbe passanti sambuddham nabhe candam va nimmalam.] chahi vannehi upeto jalanto nabhakantare dasa disâ virocanto thito nâge abhâsatha: | kimatthiyam mahârâja nâgânam vivâdo ahû? tumheva anukampâya javâgacchim tato aham. I ayañ Cûlodaro nâgo ayan nâgo Mahodaro mâtulo bhâgineyyo ca vivadanto dhanatthiko. | anudayañ candanaganam sambuddho ajjhabhasatha: appo hutvâ mahâ hoti kodho bâlassa âgamo. | 30 kim udisvâ bahû nâgâ mahâdukkham nigacchatha, imam parittam pallankam må tumhe nåsayissatha, aññamaññam vinâsetha akatam jîvitakkhayam. | samvejesi tadá náge nirayadukkhena cakkhumá. manussayonim dibbañ ca nibbânañ ca pakittayi. ] pakâsayantam saddhammam sambuddham dipaduttamam sabbe nâgà nipatitvà khamâpesum tathâgatam. sabbe nâgâ samâgantvâ samaggâ hutvâna pannagâ upesum saranam sabbe asîti pânakotiyo. sabbe nâgâ vinassâma imam pallankahetukam. 35 âdâya pallankavaram ubho nâgâ samatthikâ: patiganhatha pallankam anukampâya cakkhuma. | adhivâsesi sambuddho tunhibhâvena cakkhumâ, adhivâsanam viditvâna tutthâ mahoragà ubho: nisîdatu 'mam sugato pallañkam veluriyamayam pabhassarañ jâtivantam nâgânam abhipatthitam. patitthapimsu pallankam naga dipanam antare, nisîdi tattha pallanke dhammarâjâ pabhamkaro. I pasâdetvâna sambuddham asîti nâgakotiyo tattha naga parivisum annapanan ca bhojanam. 40 onîtapattapânin tam asîti nâgakotiyo parivaretva nisidimsu buddhasetthassa santike. Kalyânike gangâmukhe nâgo ahû saputtako mahânâgaparivâro nâmenâpi Maniakkhiko, |

<sup>27.</sup> jalante Y, which may be correct. — virocento F. — 28. kimatthâya? comp. 13, 2. — 31. kim udisvâ ABG2, kim d° Z, kimad° G1, kamam d° F, kimam d° N. kim uddissa? — 36. samatthìkâ ABG, samaggikâ Z, sapattikâ N, papattikâ F. — 42. nâmenâsi AZ, °âpi BGX.

saddho saranasampanno sammâditthi ca sîlavâ. nâgasamâgamam gantvâ bhiyyo abhipasîdati. disvâ buddhabalam nâgo anukampam phanimayam abhivadetva nisidi ayacesi tathagatam: | imam dîpânukampâya pathamam yakkhavinoditam, 45 idam naganam 'nuggaham dutiyam dipanukampanam, | puna pi bhagavâ imam anukampam mahâmuni, ahañ c' upatthahissâmi veyyâvaccam karom' aham. nâgassa bhâsitam sutvâ buddho sattânukampako Lankâdîpahitatthâya adhivâsesi sugato. paribhuñjitvâ pallañkam vutthahitvâ pabhamkaro divâvihâram akâsi tattha dîpantare muni. dîpantare dîpân' aggo divasam vîtinâmayi samâpatti samâpajji brahmavihârena cakkhumâ. sâyanhakâlasamaye nâge âmantayî jino: idh' eva hotu pallanko, khîrapâlo idhâgacchatu, 50 nâgâ sabbe imam rukkham pallankañ ca namassatha. idam vatvána sambuddho anusásetvána pannage paribhogacetiyam datvâ puna Jetavanam gato. | någadamanam nitthitam.

Aparam pi aṭṭhame vasse nâgarâjâ Maṇikkhiko nimantayi mahâvîram pañcabhikkhusate saha. | parivâretvâna sambuddham vasibhûtâ mahiddhikâ, uppatitvâ Jetavane kamamâno nabhe muni Lankâdîpam anuppatto gangam Kalyânisammukham. | sabbe ratanamandapam uragâ katvâ mahâtale nânârangehi vatthehi dibbadussehi châdayum. | nânâratanalamkârâ nânâphullavicittakâ 55 nânârangadhajâ nekâ maṇdapam nânâlamkatam. | sabbasanthatam santharitvâ paññâpetvâna âsanam buddhapamukhasamghassa pavesetvâ nisîdimsu. |

<sup>44.</sup> phanimayam ACG2R, panim°G1, phanîm°BM, manimayam X. phanibhayam?—46. imam AB2G1X, mam B1G2, amham Z.— anukampa A, °pam BGX, °pâya Z.—49. samâpattim N. samâpatti?—50. idha gacchatu XG1, idhâg°ABcG2, idhacchatu Z.—53. gangak°ABFG, gangam k°N, gangâk°Z. gangam Kalyânikam mukham? comp. v. 42.—54. sabbaratanam°?— mahîtale?—56. nisîdasum A, °disum BG, °dayum Z, °dimsu F, °disu N. nisîdayum appears to be the correct reading.

60

65

nisîditvâna sambuddho pañcabhikkhusate saha samâpatti samâpajji mettam sabbadisam phari. sattakkhattum samapajji buddho jhanam sasavako. tasmim thâne mahâthûpo patitthâsi cetivam uttamam. mahâdânam pavattesi nâgarâjâ Manikkhiko. patiggahetvá sambuddho nágadánam sasávako bhutvâna anumoditvâ nabh' uggacchi sasâvako. orohitvâ nabhe buddho thâne Dîghavâpicetiye samâpajji samâpattim jhânam lokânukampako. vutthahitvå samåpatti tamhi thåne pabhamkaro vehâyasam kamamâno dhammarâjâ sasâvako Mahâmeghavane tattha bodhitthânam upâgami. purimâ tîni mahâbodhi patitthimsu mahîtale tam thânam upagantvâna tattha jhânam samâpayi. tisso bodhi imam thâne tayo buddhâna sâsane, mamañ ca bodhi idh' eva patitthissat' anagate. [ sasavako samapatti vutthahitva naruttamo yattha Meghavanârammam agamâsi narâsabho. tatthâpi so samâpattim samâpajji sasâvako. vutthahitvå samåpatti byåkarosi pabhamkaro: | imam padesam pathamam Kakusandho lokanayako imam pallankathânamhi nisîdityâ patiggahi. imam padesam dutiyam Konâgamano narâsabho imam pallankathânamhi nisîditvâ patiggahi. | imam padesam tatiyam Kassapo lokanâyako imam pallankathanamhi nisiditva patiggahi. | aham Gotamasambuddho Sakyaputto narâsabho imam pallankathânamhi nisîditvâ samappito 'ti. | bhânavâram dutiyam.

III.

Atîtakappe râjâno thapetvâna bhavâbhave imamhi kappe râjâno pakâsissâmi sabbaso, |

<sup>57.</sup> samāpattim N. samāpatti? — 60. nabhe X, nate G1, nage AB G2, nabham Z. nabhā? — 62. mahābodhi? — 63. tisso bodhi? — 64. °vane ramme G1N, °vane rame F, °vanārāmam ABcG2, °vanārammam Z. °vanam rammam?

10

jâtiñ ca nâmagottañ ca âyuñ ca anupâlanam sabban tam kittayissâmi, tam sunatha yathakatham. pathamâbhisitto râjâ bhûmipâlo jutindharo Mahâsammato nâma nâmena rajjam kâresi khattiyo. tassa putto Rojo nâma, Vararojo nâma khattiyo, Kalyânavarakalyânâ, Uposatho mahissaro, Mandhâtâ sattamo tesañ catudîpamhi issaro, 5 Caro, Upacaro râjâ, Cetiyo ca mahissaro, Mucalo, Mahâmucalo, Mucalindo, Sâgaro pi ca, Sâgaradevo, Bharato ca, Angîso nâma khattiyo, | Ruci, Mahâruci nâma, Patàpo, Mahâpatâpo pi ca, Panâdo, Mahâpanâdo ca, Sudassano nâma khattiyo, Mahâsudassano nâma, duve Nerû ca, Accimâ, atthavîsati râjâno, âyu tesam asamkhayâ. Kusâvatî, Râjagahe, Mithilâyam puruttame rajjam kârimsu râjâno, tesam âyu asamkhayâ. dasa dasa satañ c' eva, satam dasa sahassiyo, sahassam dasa dasasahassan ca, dasa dasasahassam satasa-

hassiyo, dasa satasahassañ ca koți, dasakoți, koțippakoțiyo, nahutañ ca, ninnahutañ ca, abbudo ca, nirabbudo, | ababam, atatañ c' eva, ahaham, kumudâni ca, sogandhikam, uppalako, pundarîkapadumako, | ettakâ ganitâ samkhepâ gananâganikâ tahim, tato uparimabhûmi asamkheyyâ 'ti vuccati. | ekasatañ ca râjâno Accimassâpi atrajâ mahârajjam akâresum nagare Pakulasavhaye. tesam pacchimako râjà Arindamo nâma khattiyo, puttâ paputtakâ tassa chapaññâsañ ca khattivâ 15 mahârajjam akâresum Ayujjhanagare pure, | tesam pacchimako râjâ Duppasaho mahissaro,

III, 2. yathatatham? - 6. Bhagiraso nama? - 8. 9. asamkhiya ABcG2. — 9. karesum? — 11. dasa satasahassan ca koti, pakoti, kotip pakotiyo? compare Burnouf, Lotus, p. 854; Sp. Hardy, Manual, p. 6. — 12. kumudena ca? — 13. gaņanāgaņikā ABGX, °tā Z. ettakā gaņitā samkheyyā gaņanāgaņiyā tahim? — uparimā XG1Z, "mam ABcG2. — bhûmi XC1G1R, °mim ABcG2M. — 14. Sakulasavhave ABG. Bakulasavhaye N, Pagulavhaye F, Kapilavhaye Z. Sagalasavhaye?

puttâ paputtakâ tassa satthi te bhûmipâlakâ mahârajjam akâresum Bârânasipuruttame. tesam pacchimako râjâ Abhitatto nâma khattiyo, caturâsîti sahassâni tassa puttapaputtakâ mahârajjam akâresum Kapilanagare pure. tesam pacchimako râjâ Brahmadatto mahissaro, puttâ paputtakâ tassa chattimsâpi ca khattiyâ mahârajjam akâresum Hatthipuravaruttame. tesam pacchimako râjâ Kambalavasabho ahû, puttâ paputtakâ tassa battimsâpi ca khattiyâ nagare Ekacakkhumhi rajjam kâresum te idha. tesam pacchimako râjâ Purindado Devapûjito puttâ paputtakâ tassa atthavîsati khattiyâ mahârajjam akâresum Vajirâyam puruttame. tesam pacchimako râjâ Sâdhino nâma khattiyo, putta paputtaka tassa dvavisa rajakhattiva mahârajjam akâresum Madhurâyam puruttame. tesam pacchimako râjâ Dhammagutto mahabbalo, puttà paputtakâ tassa atthârasa ca khattiyà nagare Aritthapure rajjam kâresum te idha. tesam pacchimako râjâ narindo Sitthinâmako, puttà paputtakà tassa sattarasa ca khattiyà nagare Indapattamhi rajjam kâresum te idha. tesam pacchimako râjâ Brahmadevo mahîpati, puttâ paputtakâ tassa pannarasa ca khattiyâ nagare Ekacakkhumhi rajjam kâresum te idha. tesam pacchimako râjâ Baladatto mahîpati, putta paputtaka tassa cuddasa rajakhattiya mahârajjam akâresum Kosambimhi nagare pure. tesam pacchimako râjâ Bhaddadevo 'ti vissuto, puttâ paputtakâ tassa nava râjâ ca khattiyâ nagare Kannagocchamhi rajjam kâresum te idha. tesam pacehimako râjâ Naradevo 'ti vissuto, puttâ paputtakâ tassa satta ca râjakhattiyâ

20

25

<sup>17.</sup> Ajitajano (instead of Abhitatto) A2. — 21. Sâdino Z. Mabâvaṃsa Ṭikā: Sâdhano. — 23. Mahâv. Tikā: Brahmasivi. — 24. 25. Mahâv. Ṭikā: Brahmadatta, Baladeva. — 26. Mahâv. Ṭikā: Hatthideva.

mahârajjam akâresum Rojânanagare pure. tesam pacchimako râjâ Mahindo nâma khattiyo, puttâ paputtakâ tassa dvâdasa râjakhattiyâ mahârajjam akâresum Campâkanagare pure. tesam pacchimako râjâ Nâgadevo mahîpati, puttâ paputtakâ tassa pañcavîsa ca khattiyâ mahârajjam kârayimsu Mithilânagare pure. tesam pacchimako râjâ Buddhadatto mahabbalo, puttà paputtakâ tassa pañcavîsa ca khattiyâ 30 mahârajjam kârayimsu Râjagahapuruttame. tesam pacchimako râjâ Dîpamkaro nâma khattiyo, putta paputtaka tassa dvadasa rajakhattiya mahârajjam kârayimsu Takkasilâpuruttame. tesam pacchimako râjâ Tâlissaro nâma khattiyo, puttâ paputtakâ tassa dvâdasa râjakhattiyà mahârajjam kârayimsu Kusinârâpuruttame. | tesam pacchimako râjâ Purindo nâma khattiyo, puttâ paputtakâ tassa nava râjâ ca khattiyâ mahârajjam kârayimsu nagare Malitthiyake. tesam pacchimako râjâ Sâgaradevo mahissaro, tassa putto Makhâdevo mahâdânapati ahû. caturâsîti sahassâni tassa puttapaputtakâ 35 mahârajjam kârayimsu Mithilânagare pure. | tesam pacchimako râjâ Nemiyo Devapûjito balacakkavatti râjâ sâgarantamahîpati. Nemiyaputto Kalarajanako, tassa putto Samamkaro, Asoko nâma so râjâ muddhâvasittakhattiyo. | caturâsîti sahassâni tassa puttapaputtakâ mahârajjam kârayimsu Bârânasipuruttame. | tesam pacchimako râjâ Vijayo nâma mahissaro, tassa putto Vijitaseno abhijâtajutindharo. Dhammaseno, Nâgaseno, Samatho nâma, Disampati, 40 Renu, Kuso, Mahâkuso, Navaratho, Dasaratho pi ca, |

<sup>27.</sup> Rocanagare N. Mahâv. Tîkâ: Rojanâmamhî nagare. — 30. Mahâv. Tîkâ: Samuddadatto. — 32. Tâlissaro ABG2X, Tâliyaro G1, Tâlisajo Z. Mah. Tîkâ: Kâlissaro. — 33. Purindo ABG, [Puri]ndo N, Purindado Z, Sudinno F, Mahâv. Tîkâ. — Mahâv. Tîkâ: Tâmalittiyanâmamhî nagare. — 37. Samañkuro ABcG2, Mah. Tîkâ.

45

50

Râmo, Bilâratho nâma, Cittadassî, Atthadassî, Sujato, Okkako c' eva, Okkamukho ca, Nipuro, Candimâ, Candamukho ca, Sivi râjâ ca, Sañjayo, Vessantaro janapati, Jâlî ca, Sîhavâhano, Sîhassaro ca yo dhîro pavenipâlo ca khattiyo, dveasîti sahassâni tassa puttapaputtakâ rajjam kâresum râjâno nagare Kapilasavhaye. tesam pacchimako râjâ Jayaseno mahîpati. tassa putto Sîhahanu abhijâtajutindharo. Sîhahanussa ye puttâ yassa te pañca bhâtaro Suddhodano ca Dhoto ca Sakkodano ca khattiyo l Sukkodano ca so râjâ râjâ ca Amitodano, ete pañca pi râjâno sabbe Odananâmakâ. Suddhodanassâyam putto Siddhattho lokanâyako janetvá Ráhulabhaddam bodháya abhinikkhami. | sabbe te satasahassâni cattâri nahutâni ca apare tîni satarâjâno mahesakkhâ siyâyaca. ettakâ pathavîpâlâ bodhisattakule vuttâ. | aniccá vata samkhârâ uppâdavayadhammino, uppajjitva nirujjhanti, tesam vupasamo sukho 'ti. |

Mahârâjavamso nitthito.

Suddhodano nâma râjâ nagare Kapilasavhaye Sîhahanussâyam putto rajjam kâresi khattiyo. pañcannam pabbatamajihe Râjagahe puruttame Bodhiso nâma so râjâ rajjam kâresi khattiyo. sahâyâ aññamaññâ te Suddhodano ca Bhâtiyo. [imamhi pathame kappe pavenipâ janâdhipâ.] jâtiyâ atthavassamhi uppannâ pañca âsayâ: |

<sup>41.</sup> Bilaratho AZ, Bilaratho BG, Pi[laratho] N, Pilaratho F. Vilararatho Mah. T. - Mah. T.: Cittarasî Ambarasî. - ca Nipuno N, va Nisuro F, ca Nipuro A, va Nimukho BGC, va Timukho R, va Timukho M. Mah. T.: Nipuro; Lokadîpasâra (India Off. MS., fol. khâ): Nipuno. — 42. yo dhîro Y (ye dhîrâ Az), bodhiro N, rodhiro F. - 45. tassa te? -48. apare A2N, aparo A1BGZF. — mahâyakaniyâya ca G1N, mahâyananiyâya ca F, mahesakkhâ (° sakkâ Z) siyâya (siyâpi A) ca Y. mahesakkhâ vînâyakâ, or something like that? - 49. vuttâ X, putâ G1, jâtâ Y. -52. pabbatamajjhe Y, °tâmajjhe F, °tâna m° N. — Bodhiso XG1, Bodhi Z, Bhâtiyo ABG2. — 53. Bhâtiyo AZ, Bhâtiso B, Bhâti G2, Bodhiso G1N, Bodhiyo F. — imamhi — janadhipa appears to be the second hemistich of v. 49. One or two lines containing a mention of Bimbisara, are wanting here.

pitâ mam anusâsevya attho rajjena khattiyo, yo mayham vijite buddho uppajjeyya narasabho, dassanam pathamam mayham upasamkame tathâgato, 55 deseyya amatam dhammam, pativijiheyyam uttamam. uppannâ Bimbisârassa pañca âsayakâ ime. iâtivâ pannarase vasse 'bhisitto pitu accaye, [ so tassa vijite ramme uppanno lokanâyako, dassanam pathamam tassa upasamkami tathagato, desitam amatam dhammam abbhaññasi mahîpati. jâtivassam mahâvîram pañcatimsa anûnakam, Bimbisâra samâ timsâ jâtavasso mahîpati. viseso pañcahi vassehi Bimbisârassa Gotamo. I paññasañ ca dve vassani rajjam karesi khattiyo, sattatimsam pi vassâni saha buddhehi kârayi. Ajâtasattu battimsa rajjam kâresi khattiyo, 60 atthavassabhisittassa sambuddho parinibbuto. parinibbute ca sambuddhe lokajetthe narâsabhe catuvîsativassâni rajjam kâresi khattiyo. | bhânavâram tativam.

## IV.

Satt' eva satasahassâni bhikkhusaṃghâ samâgatâ arahâ khîṇâsavâ suddhâ sabbe guṇaggataṃ gatâ. | te sabbe vicinitvâna uccinitvâ varaṃ varaṃ pañcasatânaṃ therânaṃ akaṃsu saṃghasammataṃ. | dhutavâdânaṃ aggo so Kassapo jinasâsane, bahussutânaṃ Ânando, vinaye Upâlipaṇḍito, | dibbacakkhumhi Anuruddho, Vangîso paṭibhânavâ, Puṇṇo ca dhammakathikânaṃ, vicitrakathî Kumârakassapo, | vibhajjanamhi Kaccâno, Koṭṭhito paṭisambhidà. 5 aññe p' atthi mahâtherâ agganikkhittakâ bahû. |

<sup>54.</sup> atthe rājūna(m)? Comp. Mahāvagga V, 1, 3. — so mayham vijite? — 58. mahāvīra A1FG, °ram N, °vīro A2. "mahāvīram" is correct, comp. "Upālipanditam" 4, 28 (5, 76). — samā hisā A1GF, samā hissa N, samatimsā A2. Bim bisāro samā timsa (or: samatimsa) jūtivasso m°. — 59. buddhena ABcG2.

IV, 5. Kotthito Yn, Kotthiko G, Kotipakoti F.

10

15

tehi c' aññehi therehi katakiccehi sâdhuhi pañcasatehi therehi dhammavinayasamgaho therehi katasamgaho theravâdo 'ti vuccati. | Upâlim vinavam pucchitvâ dhammam Ânandasavhavam akamsu dhammasamgaham vinayañ câpi bhikkhavo. | Mahâkassapathero ca Anuruddho mahâganî Upâlithero satimâ Ânando ca bahussuto | aññe bahuabhiññâtâ sâvakâ satthuvannitâ pattapatisambhida dhîrâ chalabhinnâ mahiddhikâ samâdhijhânam anucinnâ saddhamme pâramîgatâ, | sabbe pañcasatâ therâ navangam jinasâsanam uggahetvâna dhâresum buddhasetthassa santike. bhagavato sammukhâ sutâ paţiggahitâ ca sammukhâ dhammañ ca vinayañ câpi kevalam buddhadesitam, | dhammadharâ vinayadharâ sabbe pi âgatâgamâ asamhîrâ asamkuppâ satthukappâ sadâ garû, | aggasantike gahetvå aggadhammå tathågatå agganikkhittakâ therâ aggam akamsu samgaham. sabbo pi so theravâdo aggavâdo 'ti vuccati. | Sattapannaguhe ramme therâ pañcasatâ ganî nisinna pavibhajjimsu navangam satthusasanam. suttam geyyam veyyâkaranam gâthudânitivuttakam jâtakabbhutavedallam navangam satthusâsanam. pavibhatta imam thera saddhammam avinasanam vaggapaññâsakan nâma samyuttañ ca nipâtakam âġamapitakam nâma akamsu suttasammatam. yâva titthanti saddhammà samgaham na vinassati tâvatâ sàsan' addhânam ciram titthati satthuno. | katadhammañ ca vinayam samgaham sâsanâraham asamkampi acalam bhûmi dalham appativattiyam. | yo koci samano vâpi brahmano ca bahussuto parappavådakusalo vålavedhi samågato na sakkâ pativattetum, Sineru va suppatitthito.

<sup>6.</sup> paûcasatehi samgîto (or a similar word) dhammav<sup>9</sup>? comp. 5, 10.—
9. bahû abhiñûâtâ, d'Alwis (Catal., p. 133).— 13. aggadhammam tathâgatam? comp. 5, 14.— 14. pavibhajimsu?— 18. katam dhammam ca A.— samkampi BG2.— ubbî ABG2, bhûmi M2n, bhumi F; this word is wanting in Z.

devo Mâro vâ Brahmâ ca ye keci paṭhaviṭṭhitâ
20 na passanti anumattam kiñci dubbhâsitam padam. |
evam sabbañgasampannam dhammavinayasamgaham
suvibhattam supaṭicchannam satthu sabbañnutâya ca |
Mahâkassapapâmokkhâ thera pañcasatâ ca te
katam dhammañ ca vinayasamgaham avinâsanam |
sammâsambuddhasadisam dhammakâyasabhâvanam
ñatvâ janassa sandeham akamsu dhammasamgaham. |
anaññavâdo sârattho saddhammamanurakkhano
ṭhiti sâsanaaddhânam theravâdo sahetuko. |
yâvatâ ariyâ atthi sâsane buddhasâvakâ
25 sabbe pi samanuññanti paṭhamam dhammasamgaham. |
mûlanidânam paṭhamam âdipubbamgamam dhuram
therâ pañcasatâ katâ aggâ âjâniyâ kulan ti. |
Mahâkassapasamgaham niṭṭhitam.

Nibbute lokanâthasmim vassâni solasam tadâ, Ajâtasattu catuvîsam, Vijayassa solasam ahû, | samasatthi tadâ hoti vassam Upâlipanditam, Dâsako upasampanno Upâlitherasantike. yavatâ buddhasetthassa dhammappatti pakâsitâ sabbam Upâli vâcesi navangam jinabhâsitam. paripunnam kevalam sabbam navangam suttamagatam 30 uggahetvâna vâcesi Upâli buddhasantike. samghamajjhe viyâkâsi buddho Upâlipanditam: aggo vinayapâmokkho Upâli mayha sâsane. evam upanîto santo samghamajihe mahâganî sahassam Dâsakapâmokkham vâcesi pitake tayo. khînâsavânam vimalânam santânam atthavâdinam therânam pañcasatânam Upâli vâcesi Dâsakam. parinibbutamhi sambuddhe Upâlithero mahâganî vinayam tâva vâcesi timsa vassam anûnakam.

<sup>21.</sup> suparicho N. — 22. katá Y, katam N, kata F; comp. v. 18. — vinayam samgaham Z. — 23. °kâyasabhavanam AFG1Z, °kâyassa bho BNG2, °kâyam sabhávato, d'Alwis. — 24. °rakkhano? — thitiyâ sâsanaddhânam, d'Alwis. tháti sâsanaaddhânam ("it will last as long as the Doctrine")? — 26. 1 do not know how to correct kulam. — 29. dhammapâli? — 38. atthavo ABc, athavo GZ, tathavo N, tatthâvâdînam F. — Upâli vâcesi sâsanam?

caturâsîti sahassâni navangam satthusâsanam vâcesi Upâli sabbam Dâsakam nâma panditam. 35 Dâsako pitakam sabbam Upâlitherasantike uggahetvâna vâcesi upajjhâyo va sâsane. | saddhiviharikam theram Dasakam nama panditam vinayam sabbam thapetvâna nibbuto so mahâganî. | Udayo solasa vassâni rajjam kâresi khattiyo, chabbasse Udayabhaddamhi Upâlithero sa nibbuto. | Sonako mânasampanno vânijo Kâsim âgato Giribbaje Veluvane pabbaji satthusâsane. Dâsako ganapâmokkho Magadhânam Giribbaie vihasi sattatimsamhi pabbajesi ca Sonakam. 40 pañcatâlîsavasso so Dâsako nâma pandito, Nâgadâsadasavassam, Pandurâjassa vîsati, upasampanno Sonako thero Dâsakasantike. I vâcesi Dàsako thero navangam Sonakassa pi. uggahetvâna vâcesi upajjhâyassa santike. | Dâsako Sonakam theram saddhivihâri anupubbakam katvå vinayapamokkham catusatthimhi nibbuto. cattârîs' eva vasso so thero Sonakasavhayo, Kâlâsokassa dasavasse addhamâsañ ca sesake, | sattarasannam vassanam thero asi pagunako, atikkantekadasavassam chamasan cavasesake, | 45 tasmiñ ca samaye thero Sonako ganapumgavo Siggavam Candavajjiñ ca akâsi upasampadam. [ tena kho pana samayena vassasatamhi nibbute bhagavati Vesâlikâ Vajjiputtakâ Vesâliyam dasa vatthûni dîpenti: kappati singilonakappo, kappati dvangulakappo, kappati

Vesâlikâ Vajjiputtakâ Vesâliyam dasa vatthûni dîpenti: kappati singilonakappo, kappati dvangulakappo, kappati gâmantarakappo, kappati âvâsakappo, kappati anumatikappo, kappati âcinnakappo, kappati amathitakappo, kappati jalogim pâtum, kappati adasakam nisîdanam, ka

ppati jâtarûparajatan ti. |

<sup>37.</sup> vinayatthâne thapetvâna? — 39. Kâsiyâgato A2, comp. Mahâvamsa, p. 29, l. 9. — 41. Dâsakatherasantike ABC2G2. Probably we ought to adopt this reading and to expunge "thero". — 43. saddhivihârinupubbakam N. saddhivihârim anuppadam? comp. 5, 91. 104. — 44. atthamâsañ F. — 45. satt° vass° coro âsi Pakuṇḍako? comp. 11, 2. — 46. Instead of Candavaji, °vajjim, the MSS. often have Candavajjo, °vajjam.

dasadasakavassamhi sambuddhe parinibbute Vesâliyam Vajjiputtâ dîpenti dasa vatthuke. | tathagatena patikkhittam sabbam dipenti akappiyam. Sabbakâmî ca Sâlho ca Revato Khujjasobhito Yaso ca Sânasambhûto ete saddhivihârikâ 50 therâ Ânandatherassa ditthapubbâ tathâgatam, Sumano Vâsabhagâmi ca seyyâ saddhivihârikâ dve ime Anuruddhassa ditthapubbâ tathâgatam, [ ete sattasatâ bhikkhû Vesâliyam samâgatâ vinayam patiganhanti thapitam buddhasasane. sabbe pi visuddhacakkhû samapattimhi kovida pannabhara visamyutta sannipate samagata.

dutiyasamgaham nitthitam. bhanavaram catuttham.

## V.

Parinibbânasamaye Kusinârâyam naruttame satta satasahassâni jinaputtâ samâgatâ. | etasmim sannipâtamhi thero Kassapasavhayo satthukappo mahanago, pathavya n' atthi îdiso, | arahantânam pañcasatam uccinitvâna Kassapo varam varam gahetvâna akâsi dhammasamgaham. pânînam anukampâya sâsanam dîghakâlikam akâsi dhammasamgaham tinnam mâsânam accaye sampatte catutthe mâse dutive vassupanâyike. Sattapannaguhadvare Magadhanam Giribbaje 5 sattamåsehi nitthåsi pathamo samgaho ayam. etasmim samgahe bhikkhû agganikkhittakâ bahû sabbe pi påramippattå lokanåthassa såsane. I dhutavådånam aggo so Kassapo jinasåsane, bahussutânam Ânando, vinaye Upâlisavhayo, [ dibbacakkhumhi Anuruddho, Vangîso patibhânavâ, Punno ca dhammakathikânam, vicitrakathî Kumârakassapo, vibhajjanamhi Kaccano, Kotthiko patisambhida,

<sup>48. °</sup> vassamhi Y, ° vassâni FG1, ° vassânam N. — 51. The Samantapâsâdikâ, in which this stanza is quoted, has neyyâ instead of seyyâ.

V, 1. puruttame Z. — 4: comp. 7, 57. — 5. Magadhanam! —

15

20

aññe p' atthi mahâtherâ agganikhittakâ bahû. |
tehi c' aññehi therehi katakiccehi sâdhuhi
pañcasatehi therehi dhammavinayo ca saṃgîto.
therehi katasaṃgaho theravâdo 'ti vuccati. |
Upâliṃ vinayaṃ pucchitvâ dhammaṃ Ânandapaṇḍitaṃ akaṃsu dhammasaṃgahaṃ vinayañ câpi kevalaṃ. |
jinassa santike gahitâ dhammavinayâ ca te ubho
Upâlithero ca Ânando saddhamme pâramîgato |
pariyâyadesitañ câpi atho nippariyâyadesitaṃ
nîtatthañ c' eva neyyatthaṃ dîpiṃsu suttakovidâ. |
aggassa santike aggaṃ gahetvâ vâkyaṃ tathâgataṃ
agganikhittakâ therâ aggaṃ akaṃsu saṃgahaṃ,
tasmâ hi so theravâdo aggavâdo 'ti vuccati. |
visuddho apagatadoso theravâdânam uttamo
pavattittha cirakâlaṃ vassânaṃ dasadhâ dasâ 'ti. |

Nikkhante pathame vassasate sampatte dutive sate mahâbhedo ajâyittha theravâdanam uttamo. Vesâlivajjiputtakâ dvâdasa sahassâ samâgatâ dasa vatthûni dîpesum Vesâliyam puruttame. singilonadvangulakappam gâmantarârâmavâsanam numatiâcinnamathitajalogiñ câpi rûpiyam nisîdanam adasakam dîpimsu buddhasâsane. uddhammam ubbinayañ ca apagatam satthusâsane attham dhammañ ca bhinditvâ vilomâni dîpayimsu te. | ... tesam niggahanatthaya bahû buddhassa savaka dvâdasa satasahassâni jinaputtâ samâgatâ. | etasmim sannipätasmim pämokkhä attha bhikkhavo satthukappâ mahânâgâ durâsadâ mahâganî: | Sabbakâmî ca Sâlho ca Revato Khujjasobhito Vâsabhagâmi Sumano ca Sanavâsi ca Sambhuto | Yaso Kâkandakaputto jinena thomito isi, pâpânam niggahatthâya Vesâliyam samâgatâ.

<sup>10.</sup> The words "pañcasatehi therehi" are wanting in all the MSS. except N. Comp. 4, 6. — 12. dhammavinayam Z. — 15. vassâni? — 16. theravâdânam AF. — anumati° Z. — 19 et seq. Compare d'Alwis, Introd. to Kaccâyana, p. 54 et seq., Catalogue, p. 142 et seq. — 19. apagatam satthusâsana? apagatasatthusâsanam? Cullavagga: iti p'idam vatthum uddhammam ubbinayam apagatasatthusâsanam. — vilomâyi ABG, °mâsi F, °mâni N, °mam Z.

Vâsabhagâmi ca Sumano Anuruddhassânuvattakâ, avasesâ therânandassa diṭṭhapubbâ tathâgatam. |
Susunâgassa putto Asoko tadâ âsi mahîpati,
25 Pâṭaliputte nagaramhi rajjam kâresi khattiyo. |
tañ ca pakkham labhitvâna aṭṭha therâ mahiddhikâ dasa vatthûni bhinditvâ pâpe niddhamayimsu te. |
niddhametvâ pâpabhikkhû madditvâ vâdapâpakam sakavâdasodhanatthâya aṭṭha therâ mahiddhikâ |
arahantânam sattasatam uccinitvâna bhikkhavo varam varam gahetvâna akamsu dhammasamgaham. |
Kûṭâgârasâlây' eva Vesâliyam puruttame atthamàsehi nitthâsi dutiyo samgaho ayan ti. |

Nikkaddhitvá pápabhikkhû therehi Vajjiputtaká 30 aññam pakkham labhitvâna adhammavâdî bahû janâ | dasa sahassi samagantva akamsu dhammasamgaham, tasmâyam dhammasamgîti Mahâsamgîti vuccati. Mahasamgîtika bhikkhû vilomam akamsu sasanam, bhinditva mûlasamgaham aññam akamsu samgaham. | aññattha samgahitam suttam aññattha akarimsu te, attham dhammañ ca bhindimsu ye nikâyesu pañcasu. pariyâyadesitañ câpi atho nippariyâyadesitam nîtatthañ c' eva neyyattham ajâmitvâna bhikkhavo [ aññam sandhâya bhanitam aññattham thapayimsu te, 35 byañjanacchâyâya te bhikkhû bahu attham vinâsayum. chaddetvâ ekadesañ ca suttam vinayañ ca gambhîram patirûpam suttavinayam tañ ca aññam karimsu te. | parivaram atthuddharam abhidhammappakaranam patisambhidañ ca niddesam ekadesañ ca jâtakam ettakam vissajjetvana aññani akarimsu te. | nâmam lingam parikkhâram âkappakaranâni ca pakatibhâvam vijahetvâ tañ ca aññam akamsu te. |

<sup>30—33.</sup> These stanzas are quoted in the Kathâvatthu-Aṭṭhakathâ (MS. of the Paris National Library, fonds Pâli, 229); I designate the readings of this MS. by K. — 30. nikkaḍḍhitâ K, d'Alwis. — 31. sahassâ K, d'Alwis. — mahâsaṃgiti vuccati NK, d'Alwis, vuccati (omitting mahâsaṃgîti) FG1, sattasatikâ ti v° Z, saṃgūtii pavuccati ABG2. mahâsaṃgītīti vuccati? — 33. bh° nikâyesu ca paūcasu, d'Alwis; bh° vinaye nikâyesu ca paūcasu K. — 35. bahuṃ K, d'Alwis. — 36. vinayagambhīraṃ ZK, d'Alwis. — abhìdhammaṃ chappakaraṇaṃ K, d'Alwis. — 38. vijahitvâ AK.

pubbamgamâ bhinnavâdâ Mahâsamgîtikârakâ, tesañ ca anukârena bhinnavâdâ bahû ahû. tato aparakâlamhi tasmim bhedo ajâyatha: Gokulikâ Ekabyohârâ duvidhâ bhijjittha bhikkhavo. 40 Gokulikânam dve bhedâ aparakâlamhi jâyatha: Bahussutakâ ca Paññatti duvidhâ bhijjittha bhikkhavo. Cetivâ ca punavâdi Mahâsamgîtibhedakâ. pañca vâdâ ime sabbe Mahâsamgîtimûlakâ attham dhammañ ca bhindimsu ekadesañ ca samgaham ganthiñ ca ekadesamhi chaddetvâ aññam akamsu te. nâmam lingam parikkhâram âkappakaranâni ca pakatibhavam vijahetva tan ca annam akamsu te. | visuddhatheravâdamhi puna bhedo ajâyatha: Mahimsâsakâ Vajjiputtakâ duvidhâ bhijjittha bhikkhavo. 1 45 Vajjiputtakavâdamhi catudhâ bhedo ajâyatha: Dhammuttarikâ Bhaddayânikâ Chandagârikâ ca Sammiti. Mahimsasakanam dve bheda aparakalamhi jayatha: Sabbatthavådå Dhammaguttå duvidhå bhijjittha bhikkhavo. Sabbatthavâdâ Kassapikâ Kassapikâ Samkantikâ, Suttavâdâ tato añña anupubbena bhijjatha. ime ekâdasa vâdâ pabhinnâ theravâdato attham dhammañ ca bhindimsu ekadesañ ca samgaham ganthiñ ca ekadesamhi chaddetvâna akamsu te. nâmam lingam parikkhâram âkappakaranâni ca pakatibhâvam vijahetvâ tañ ca aññam akamsu te. | 50 sattarasa bhinnavâdâ eko vâdo abhinnako, sabbev' atthârasa honti 'bhinnavâdena te saha. | nigrodho va mahârukkho theravâdânam uttamo anûnam anadhikañ c' eva kevalam jinasâsanam, kantakâ viya rukkhamhi nibbattâ vàdasesakâ. pathame vassasate n' atthi, dutiye vassasatantare bhinna sattarasa vada uppanna jinasasane.

<sup>89.</sup> ahum N. — 41. Bahussutikâ K, d'Alwis; Bâhulikâ ABG2. — Paññattî. — 42. punavâdî. — 44. vijahitvâ AK. — 46. Channagarikâ ca Sammitî? — 47. 48. Sabbatthivâdâ, d'Alwis. — 48. aññe? K: Sakaptikânam Suttavâdi anupubbena bhijjatha. — 49. chaddetvâ aññam akamsu te K. — 50. vijahitvâ AK.

Hemavatikâ Râjagirikâ Siddhatthâ Pubbâparaselikâ aparo Râjagiriko chaṭṭhâ uppannâ aparâparâ. | âcariyavâdam niṭṭhitam.

Anàgate vassasate vassan' atthàrasani ca 55 uppajjissati so bhikkhu samano patirûpako, brahmalokâ cavitvâna uppajjissati mânuse jacco brâhmanagottena sabbamantâna pâragu, Tisso 'ti nâma nâmena Putto Moggalisavhayo. Siggavo Candavajjo ca pabbâjessanti dârakam. pabbajito tadà Tisso pariyattin ca pâpuni bhinditvå titthiyavådam patitthapessati såsanam. | Pâtaliputte tadâ râjâ Asoko nâma nâyako anusâsati so rajjam dhammiko ratthavaddhano. sabbe sattasatà bhikkhû anusâsetvâna sâsanam 60 dasa vatthûni bhinditvâ therâ te parinibbutâ. brahmalokâ cavitvâna uppanno mânuse bhave, jâtiyâ solasavasso sabbamantâna pâragu. pucchâmi samanam pañham ime pañhe viyâkara, iruvedam yajuvedam sâmavedam pi nighandum itihâsañ ca pañcamam.

therena ca katokâso pañham pucchi anantaro.
paripakkañâṇam mâṇavam Siggavo etad abravi: |
aham pi mâṇava pañham pucchâmi buddhadesitam,
yadi pi kusalo pañham byâkarohi yathâtatham. |
bhâsitena saha pañhe: na me diṭṭham na me sutam,
65 pariyāpuṇâmi tam mantam, pabbajjâ mama ruccati. |
sambâdhâya gharâvâsâ nikkhamitvâna mâṇavo
anagâriyam santibhâvam pabbaji jinasâsane. |
sikkhâkâmam garucittam Candavajjo bahussuto
anusâsittha sâmaṇeram navangam satthusâsanam, |
Siggavo nîharitvâna pabbajâpesi dârakam,
susikkhitam mantadharam Candavajjo bahussuto
navangam anusâsetvâ therâ te parinibbutâ 'ti. |

<sup>54.</sup> Apararājagirikā? — chadhā N. — 57. The MSS. almost constantly read Candavajjo instead of Candavajjī. — 60. anusāsitvāna? — 62. samaņa? comp. v. 65: māņava. — 63. anantaram A1, °ro A2G1 N, °rā BG2F, °re Z. anuttaram? comp. 6, 28. — 65. bhāsitena saha parhana? — 66 sambādhasmā?

Candaguttassa dvevasse catusatthi ca Siggavo tadâ. atthapaññasa vassani Pakundakassa rajino, upasampanno Moggaliputto Siggavatherasantike. Tisso Moggaliputto ca Candavajjassa santike vinayam uggahetvâna vimutto upadhisamkhaye. 70 Siggavo Candavajjo ca Moggaliputtam mahâjutim vâcesum pitakam sabbam ubhatosamgahapunnakam. | Siggavo ñânasampanno Moggaliputtam mahâjutim katvâ vinayapâmokkham nibbuto so chasattati. | Candagutto rajjam kâresi vassâni catuvîsati. tasmiñ cuddasavassamhi Siggavo parinibbuto | âraññako dhutavâdo appiccho kânane rato sabbaso so rato danto saddhamme pâramîgato | pantasenâsane ramme ogâhetvâ mahavanam eko adutiyo sûro sîho va girigabbhare. 75 nibbute lokanâthassa vassâni solasam ahû, samasatthi tadâ hoti vassam Upâlipanditam, | Ajâtasattu catuvîsam, Vijayassa solasam ahû, Dâsako upasampanno Upâlitherasantike. cattâlîs' eva vassâni Dâsako nâma pandito, Någadåse dasavasse, Pakundakassa vîsati, | upasampanno Sonako thero Dâsakasantike. cattâlîsavasso dhîro thero Sonakasavhayo, | Kâlâsokassa dasavasse, Tambapanniantarâvâse vassam ekâdasam bhave,

Siggavo upasampanno Sonakatherasantike. |
Candaguttassa dvevasse, catusaṭṭhi Siggavo tadâ,
aṭṭhapaññâsa vassâni Pakuṇḍakassa râjino,
upasampanno Moggaliputto Siggavatherasantike. |
Asokadhammassa chavasse chasaṭṭhi Moggaliputto ahû,
aṭṭhacattârîsa [vassâni] Muṭasîvassa râjino,
Mahindo upasampanno Moggaliputtassa santike. |
uggahesi vinayañ ca Upâli buddhasantike,

<sup>71.</sup> ubhosamgahasuttakam? Comp. 7, 28. — 76. lokanāthasmim? comp. 4, 27. — 78. Paņdurājassa visati? comp. 4, 41. — 82. Instead of chasatthi it ought to be satthi. — atthacattāfisam Mutasīvassa rājino N, atthacattārīsam (°sa A) ABG, omitting the following words; athavattādfisam F. Z: atthacattārisavassamhi Mahindo nāma yatissaro upasampanno suvisuddho Mogg° s°.

Dâsako vinayam sabbam Upâlitherasantike uggahetvâna vâcesi upajjhâyo va sâsane. vâcesi Dâsako thero vinayam Sonakassa pi, pariyâpunitvâ vâcesi upajjhâyassa santike. Sonako buddhisampanno dhammavinayakovido 85 vâcesi vinayam sabbam Siggavassa anuppadam. Siggavo Candavajjo ca Sonakasaddhivihârikâ, vâcesi vinayam thero ubho saddhivihârike. Tisso Moggaliputto ca Candavajjassa santike vinayam uggahetvâna vimutto upadhisamkhaye. | Moggaliputto upajjhayo Mahindam saddhiviharikam vâcesi vinayam sabbam theravâdam anûnakam. parinibbute sambuddhe Upâlithero mahâjuti vinayam tâva vâcesi timsa vassam anûnakam. saddhiviharikam theram Dasakam nama panditam 90 vinayatthâne thapetvâna nibbuto so mahâmati. Dâsako Sonakam theram saddhivihârim anuppadam katvå vinayapamokkham catusatthimhi nibbuto. | Sonako chalabhiññano Siggavam ariyatrajam vinayatthâne thapetvâna chasatthimhi ca nibbuto. Siggavo ñânasampanno Moggaliputtañ ca dârakam katvâ vinayapâmokkham nibbuto so chasattati. Tisso Moggaliputto ca Mahindam saddhivihârikam katvå vinayapamokkham chasitivassamhi nibbuto. catusattati Upâli ca, catusatthi ca Dâsako, chasatthi Sonako thero, Siggavo tu chasattati, 95 asîti Moggaliputto, sabbesam upasampadâ. sabbakâlamhi pâmokkho vinaye Upâlipandito, paññâsam Dâsako thero, catucattârîsañ ca Sonako. pañcapaññâsavassam Siggavassa, atthasatthi Moggaliputtasavhayo.

Udayo solasa vassâni rajjam kâresi khattiyo, chavasse Udayabhaddamhi Upâlithero nibbuto. | Susunâgo dasavassam rajjam kâresi issaro, atthavasse Susunâgamhi Dâsako parinibbuto. |

<sup>85.</sup> dhammavinayiko muni N, °yako muni F, °sokâ muni G1. — 94. châsîtivassamhi N, atthatimsamhi Y, atthatisâmhi F. The correct number would be eighty.

Susunâgass' accayena honti te dasa bhâtaro, sabbe bâvîsati vassam rajjam kâresu vamsato. imesam chatthe vassânam Sonako parinibbuto. I Candagutto rajjam kâresi vassâni catuvîsati. tasmiñ cuddasavassamhi Siggavo parinibbuto. I Bindusârassa yo putto Asokadhammo mahâyaso vassâni sattatimsam pi rajjam kâresi khattiyo. | Asokassa chavîsativasse Moggaliputtasavhayo sâsanam jotavitvâna nibbuto âyusamkhaye. catusattativassamhi thero Upalipandito saddhiviharikam theram Dasakam nama panditam vinayatthane thapetvana nibbuto so mahaganî. Dâsako Sonakam theram saddhivihârikam anuppadam katvà vinayapamokkham catusatthimhi nibbuto. | Sonako chalabhiññano Siggavam ariyatrajam vinayatthâne thapetvâna chasatthimhi parinibbuto. Siggavo ñânasampanno Moggaliputtañ ca dârakam katvâ vinayapâmokkham nibbuto so chasattati. | Tisso Moggaliputto so Mahindam saddhiviharikam katvâ vinayapâmokkham asîtivassamhi nibbuto. bhânavâram pañcamam nitthitam.

### VI.

Dve satâni ca vassâni aṭṭhârasa vassâni ca sambuddhe parinibbute abhisitto Piyadassano. | âgatâ râjaiddhiyo abhisitte Piyadassane, pharati puññatejañ ca uddham adho ca yojanam, Jambudîpe mahârajje balacakke pavattati. | vaso Anotatto daho Himavâpabbatamuddhani, sabbosadhena samyuttâ solasam pi kumbhiyo tadâ devasikam niccam devâ abhiharanti te. |

100

105

 <sup>99.</sup> Kâlâsokass' accayena? — vissuto AZ, vissutâ BG2, vamsato X.
 — 107. châsîti N; asîti, the other MSS.

VI, 2. mahârajje ABG2, °jja CG1R, °jjam MnF. — balacakkam? — 3. vasso Anotatto yo A, vasso Anodatto dayo G, vaso Anotatte dahe N, vahe Anodattadahe F, Anodattodakam yeva Z. In B these words are wanting yo so An° daho? tassa Anotatte dahe? Samantapâs.: "devasikam eva tassa devatâ... âharanti." — soļasamhi k° A1, °sam pi A2, °sam pi BG,

nâgalatâdantakattham sugandham pabbateyyakam mudusiniddham madhuram rasavantam manoramam tadâ devasikam niccam devatâbhiharanti te. | âmalakam osadhañ ca sugandham pabbateyyakam mudusiniddham rasavantam mahâbhûteh' upatthitam 5 tadâ devasikam niccam devatâbhiharanti te. | dibbapânam ambapakkañ ca rasavantam sugandhakam tadâ devasikam niccam devatâbhiharanti te. | Chandadahato va pañcavannam pâpurananivâsanam tadâ devasikam niccam devatâbhiharanti te. | sîsanhânagandhacunnam tathâ cânuvilepanam mudukam parupattaya sumanadussam asuttakam | mahâraham añjanañ ca sabban tam nâgalokato tadâ devasikam niccam nâgarâjâharanti te. | ucchuyatthipugamattam pitakam hatthapunchanam 10 tadâ devasikam niccam devatâbhiharanti te. | nava vâhasahassâni suvâharanti sâliyo undurehi visodhitâ, makkhikâ madhukam karum, acchâ kûtamhi kotayum, | sakunâ suvaggajâtâ karavikâ madhurassarâ Asokapuññatejena sadâ sâventi mânuse. kappávuko mahánágo catubuddhaparicárako suvannasamkhalikabaddho puññatejena agato, pûjesi rattamâlehi Piyadassi mahâyaso. vipako pindapatassa patiladdho sudassano. |

Candaguttassâyam nattâ Bindusârassa atrajo râjaputto tadâ âsi Ujjenikaramolino,
15 anupubbena gacchanto Vedissanagaram gato. |
tatrâpi ca seṭṭhidhîtâ Devî nâmâ 'ti vissutâ
tassa saṃvâsam anvâya ajâyi puttam uttamam. |
Mahindo Saṃghamittâ ca pabbajjam samarocayum,

<sup>°</sup>sam ca Z, °sam pi ca N, °sa pi caca F. solasa ambukumbhiyo? sol° paniyakumbhiyo? Samantapas.: "Anotattadahato ... solasa paniyaghate ... devata aharanti."

<sup>5. °</sup>hupatthite A, °hûpatthitam B, °hupatthitam G, °su patthitam Z, °hi patthitam N, °hi patitthitam F, mahâbhûpehi patthitam? — vv. 6—10 are wanting in all the Sinhalese MSS., vv. 6—9 in Falso. — 7. Chaddantato pañc°? — pârupanatthâya? Samantapâs: pârupanatthâya asuttamayikam sumanapupphapatam." — 11. kûţehi koţtayum? — 15. [Ujjeni]nagara[moli]no N, Ujjenikaramolino (°yo Z) Y, Uccenikaramolino F. — 16. tassâ Y. — uttamo YF.

ubho pi pabbajitvana bhindimsu bhavabandhanam. Asoko rajjam kâresi Pâțaliputte puruttame, abhisitto tîni vassâni pasanno buddhasâsane. yadâ ca parinibbâyi sambuddho Upavattane yadâ ca Mahindo jâto Moriyakulasambhavo etthantare yam ganitam vassam bhavati kittakam? dve vassasatàni honti catuvassam pan' uttari samantaramhi so jâto Mahindo Asokatrajo. Mahindadasavassamhi pitâ bhâte aghâtayi, Jambudîpam 'nusâsento catuvassam atikkami, hantvâ ekasate bhâte vamsam katvâna ekato Mahindacuddasame vasse Asokam abbisincayum. Asokadhammo 'bhisitto patiladdhâ ca iddhiyo, mahâtejo puññavanto dîpe cakkapavattako. paripunnavîsavassamhi Piyadass' âbhisiñcayum. påsandam pariganhanto tîni vassam atikkami. dvasatthiditthigatika pasanda channavutika, sassataucchedamûlâ sabbe dvîhi patitthitâ, | niganthâcelakâ c' eva itarâ paribbâjakâ itarâ brâhmanâ 'ti ca aññe ca puthuladdhikâ. | nivantisassatucchede sammûlhe hînaditthike itobahiddhapasande titthiye nanaditthike sârâsâram gavesanto puthuladdhî nimantayi. | titthigane nimantitvå pavesetvå nivesanam mahâdânam padatvâna pañham pucchi anuttaram. pañham puttha na sakkonti vissajjetum saka bala, ambam puttham labujam vâ byâkarimsu apaññakâ. | anumattam pi sabbesam alan te puna desanam. bhinditvå sabbapåsandam haritvå puthuladdhike

20

25

30

<sup>22.</sup> Mahindacuddasavasse Z, °dacuddasame vasso (°sse A) ABG, °dacuddasamavasse F, °de cuddasame vasse N. — 24. påsande A. Comp. v. 30. — 26. itarà bràhmanâ N; itarà is wanting in the other MSS. — bràhmanâpì ca? — 27. niyatisass°? niganthasass°? — 28. nimantetvà A. — nivesame YF. — 29b. puttho AZ, °tham BGN, sutham F. ambam puttho (putthà?) labujam va? — 30. The king, as is related in the Samantapåsådikå, invited the ascetics to sit down on what seats they judged due to themselves. They placed themselves on different kinds of low seats, whereas Nigrodha took his seat on the royal throne. I therefore propose to correct this line thus: anumattam pi sabbesam alan tesam nisidanam.

iti râjâ vincintesi: aññe pi ke labhâmase ve loke arahanto ca arahattamaggañ ca passanti? | samvijjanti ime loke, na yimam lokam asuññatam, kadâham sappurisânam dassanam upasamkame? tassa subhâsitam sutvâ rajjam demi savîjitam. | iti râiâ vicintento dakkhinevye na passati, niccam gavesati râjâ sîlavante supesale. | cankaman tamhi pâsâde pekkhamâno bahû jane rathiyâ piṇdâya carantam Nigrodham samanam addasa. | påsådikam abhikkantam patikkantam vilokitam 35 ukkhittacakkhusampannam arahantam santamânasam | uttamadamathappattam dantam guttam surakkhitam kulagane asamsattham nabhe candam va nimmalam, | kesarî va asantâsam, aggikkhandham va tejitam, garum durasadam dhîram santacittam samahitam, | khînâsavam sabbaklesasodhitam purisuttamam caraviharasampannam sampassam samanuttamam | sabbagunagatam Nigrodham pubbasahâyam vicintayi pubbe sucinnakusalam ariyamaggaphale thitam, | 40 rathiyâ pindâya carantam munim moneyyavussati. | jigimsamâno sa dhîro cintayi: buddho ca loke arahâ sâvako lokuttaramaggaphale thito mokkhañ ca nibbânagato asamsayam aññataro esa thero gurûnam. |

so pañcapîtipasâdam pațilabhi ulâram pâmojjamanappasâdito,

nidhim va laddhâ adhano pamodito iddho manoicchitam va Sakkopamo.

<sup>32.</sup> apaññakam N. suññatam? Comp. the following stanza of the Buddhavamsa: evam nirâkulam âsi suññatam titthiyehi tam, vicittam arahantehi vasibhûtehi tâdihi. — sajîvitam A, savijitam BG, yam jitam Z, savîjitam N, samvâjitam F. — 35. okkhittac° A. Comp. Mahâvagga I, 23, 2. — 36. kulangane A. — 38. sampassam X, °ssa G1, °ssi Y. — 39. pubbasamayam? — 40. pindâya is wanting in all the MSS., except in N. — 40. 41. sunimonavayitam jigimsamâno virâcintayi AG1, sunimonavassitam jigisamâno sa viro cintayi F, munim moneyyavussati jigisamâno sa dhîro cintayi N, passitvâ so vicintayi Z. These words are wanting in BG2. munim moneyyavusitam ... jigimsamâno sa dhîro vicintayi?—42. buddho va? — sasâvako A. — After "thito" we ought to insert "muni" or a similar expression. — 43. pâmojjam manappasâdito?

âmantayî aññatarekamaccam: handa bhikkhan tam taramânarûpo nayehi pâsâdikam santavuttim nâgo va yantam rathiyâ kumârakam | asantâsam santagunâdhivâsitam. râjâ pasâdavipulam pațilabhi udaggahattho manasâbhicintavi: nissamsayam uttamadhammapatto aditthapubbo ayam purisuttamo. vîmamsamâno punad evam abravî: supaññattam âsanam ... patthatam. nisîdayî pabbajitattham âsane, mayâ anuñnâtam tassâbhipatthitam. âdâya rañno vacanam padakkhinam ... gahetvà abhirûhi âsane. nisîdi pallankavare asantâso Sakko va devarâjâ Pandukambale. vicintayî râjâ: ayam aggadârako niccalo asantayî .. atthi nu tam ...... disvâ râjâ tam tarunam kumârakam ariyavattaparihârakam varam susikkhitam dhammavinayakovidam disvâ râjâ tarunam kumârakam pasannacitto punad evam abravi: | desehi dhammam tava sikkhitam mama, tvam eva satthà, anusâsitam tayâ karomi tuyham vacanam mahâmuni, anusâsa mam ... sunoma desanam. sutvâna rañño vacanam sutejitam navangasatthe patisambhidatthito

<sup>44.</sup> bhikkhantam Y, onto G1N, onte F. bhikkhun tam?—45. nayeha?— santagunaväsitam (okam F) YF, santagunadhiväsitam N. santagunadhivasitam?—46. pasädam vo?— uttamadamathapatto N.—47. nisidähi pabbajitagghamäsane (Mahavamsa, p. 25, l. 6: "anurupe äsane") mayä anunüätam tayabhipatthitam?—48. ca dakkhinam AB. sa dakkhinam karam (see Mahavamsa, p. 25, l. 8) gahetvä?—49. asantāpiti (opiti BG2) tam ABG2, asantapi akatthinu tam G1, asantapi (oyi N) atthi nu tam X, santapit atthi Z. asantāso ...?—50. varam N, cari F, dhari Y.— The repetition of "disvä—kumärakam" ought to be expunged.—51. sutopadesanam (suno G1) ABG, which may be correct. In Z, v. 52 and the last Påda of v. 51 are wanting.

vilolayî tepiṭakam mahâraham, tam addasa appamâdasudesanam: |

appamâdo amatapadam, pamâdo maceuno padam, appamattâ na mîyanti, ye pamattâ yathâ matâ. | Nigrodhadhîram anumodayantam râjâ vijâniya tam aggahetum,

ye keci sabbaññubuddhadesitâ sabbesam dhammânam imassa mûlakâ. |

ajj' eva tumhe saranam upemi buddhañ ca dhammam saranañ ca samgham,

55 saputtadâro sahañatakajjano upâsakattam paṭivedayâmi tam. | saputtadâro saraṇe patiṭṭhito Nigrodhakalyâṇamittassa âgamâ:

pûjemi caturo satasahassarûpiyam aṭṭhaṭṭhakam niccabhattañ ca theram.

tevijja iddhippatta ca cetopariyayakovida khîṇasava arahanto bahû buddhassa savaka. | theram avoca punad eva raja: icchami saṃgharatanassa dassanaṃ,

samâgamam sannipatanti yâvatâ abhivâdayâmi suṇâmi dhammam. |

samāgatā saṭṭhisahassabhikkhû, dûtā ca rañño paṭivedayimsu:

saṃgḥo mahâsannipâto sutuṭṭho, gacchasi tvaṃ icchasi saṃghadassanaṃ.

dûtassa vacanam sutvâ Asokadhammo mahîpati
60 âmantayi ñatisamghamittâmacce ca bandhave: |
dakkhinadânam dassâma mahâsamghasamâgame,
karoma veyyâvatikam yathâsattim yathâbalam. |
maṇḍapam âsanam udakam upaṭṭhânam dânabhojanam
paṭiyâdentu me khippam dânâraham anucchavam. |

<sup>54.</sup> vijânîya tam aggahetum ABG2, vijânimsu tam aggahetum Z, vijâni (°nî N) bahuni (°hûni N) gahetum (ggahetum G1) XG1. — °buddhen a desitâ ABG2. — imassa mûlakâ XG1, imam mûlakam ti (°kan ti A, °kâ ti B) ABG2, imassa mulakâ Z. im(am) assu mûlakam? — 58. sannipatanti ABG, santi patanti Z, sannipatantu X. — 59. sannipatinsu tutthâ (sant° A; kutthâ Z) Y, sannipâtâ sututthâ G1, sannipâto sututtho N, sannipâdâtâ sudutthâ F. — gacchâhi Z. — icchâmi F. gacchâhi tvam icchitam s°? — 61. dakkhinadhammam (°dammam N) XG1. dakkhinâdânam? — 62. pânabhojanam? — anucchavim ABG2.

supeyyabhattakârâ ca suciyâgususamkhatâ patiyadentu me khippam manuññam bhojanam sucim. mahâdânañ ca dassâmi bhikkhusamghe ganuttame, nagaramhi bheriyo vajjantu, vîthi sammajjantu te, vikirantu vâlukam setam pupphañ ca pañcavannakam, målagghiyam toranañ ca kadalî punnaghatam subham utukkamaparam thûpam thapayantu tahim-tahim. | vatthehi ca dhajam katvâ bandhayantu tahim-tahim, mâlâdâmasamâyuttâ sobhayantu imam puram. khattiyâ brâhmanâ vessâ suddâ aññakulâsu ca vattham âbharanam puppham nânâlamkârabhûsitâ âdâya dîpañ jalamânam gacchantu samghadassanam. sabbañ ca tâlâvacaram gandhabbâ nânâkulâ sikkhitâ vajjantu vaggusavanîyâ sussarâ, gacchantu aggavaram samghadassanam.

lamkârakâmadâ c' eva sotthiyanaţanâţakâ sabbe samgham upayantu hâsayantu samâgatam. | pupphañ ca anekavidham punnakañ ca anekadhâ vividham vannakañ c' eva karontu pûjam anekarâsiyo. | nagarassa patihâram antare dânam sabbam patiyantu patthitam. pûjam samâdaya sabbam divasam ratthavâsikâ rattiñ ca sabbam niyame asesato karontu samghadhikarassa ârabhi.

tam rattiya accayena bhattam sakanivesane panîtarasasampannam patiyadetvana khattiyo | sâmacce saparivâre ânâpesi mahâyaso:

<sup>63.</sup> suciyâgû susamkhatâ? — 64. vîthiyam Z. vîthiya? — 65. utukkamaparam (° param ce F) XG1, upakkamma param ABG2, ussapitadhajam Z. - tupum G1. - thapayantu N, pathayanta F, upayantu G1, ussapentu ABG2, ussapetum Z. I prefer no to try any conjecture. -67. °kulâni BG2, °kulâsu AZ, °kulesu XG1. aññakulâpi ca? - 68. vâdentu? — 69. lankarapamada ABG2. Comp. 21, 27. — 70. punnakam G1X, punnaghatam Z, cunnakam ABG2. — punjam? — 71. patiyantu N, ontam FZ, onta BG1, otta AG2. - patthitam N, patthitam YF. -72. samadaya N, °yi FG1M, °yi ARC, °yum BG2. — rattim ... arabhi tam is wanting in BG2Z. — niyâme asesato F, niyamenasesato N, niyâme aseto AG1. - samghadho N, samgha adho AFG1.

<sup>...</sup> dânam sabbam asesato pațiyâdentu patthitam. | pûjam samâdâya sabbam divasam ratthavâsikâ rattiñ ca sabbam tiyâmam karontu samghâbhîratâ. | ??

gandhamâlâpupphakûtam pupphachattadhajam bahum | divâ dîpañ jalamânam abhiharantu mahâjanâ. 75 yavata maya anatta tavata abhiharantu te. | imamhi nagare sabbe negamâ ca catuddisâ sabbeva râjaparisâ sayoggabalavâhanâ sabbe mam anugacchantu bhikkhusamghassa dassanam. mahatâ râjânubhâvena nîyâsi râjakuñjaro Sakko va Nandavanuyyanam evam sobhi mahîpati. | gatvâna râjà taramânarûpo bhikkhusamghassa santike abhivâdetvâna sammodi vedajāto katanjali. ârocayi bhikkhusamgham: mam' attham anukampatu. yava bhikkhu anuppatte sabbe antonivesane, samghassa pitaram theram pattam âdâya khattiyo 80 pûjamâno bahupupphehi pâvisi nagaram puram. nivesanam pavesetvá nisídápetvána ásane yâgum nânâvidham khajjam bhojanañ ca mahâraham adâsi payatapâni yâvadattham yadicchakam. bhuttavi bhikkhusamghassa onîtapattapanino ekamekassa bhikkhuno adasi yugasatakam. | pâdasambhañjanam telam chattañ câpi upâhanam sabbam samanaparikkhâram adâsi phânitam madhum. | parivâretvâna nisîdi Asokadhammo mahîpati, nisajja râjâ pavâresi bhikkhusamghassa paccayam: | ss yâvatâ bhikkhû icchanti tâva demi yadicchakam. | santappetvá parikkhárena sampaváretvána paccaye tato pucchimsu gambhîram dhammakkhandham sudesitam: atthi bhante paricchedo desit' âdiccabandhunâ nâmam lingam vibhattin ca kotthâsan câpi samkhatam ettakam 'va dhammakkhandham gananam atthi pavediya? | atthi râja ganitvâna desit' âdiccabandhunâ suvibhattam supaññattam suniddittham sudesitam |

<sup>76.</sup> The words "sabbeva rājaparisā" are wanting in the Sinhalese MSS. sabbe ca rājapurisā? — 77. Nandanuyyānam Z. — 78. The metre is correct if we expunge "rājā". — 79. The second hemistich seems to be out of its place here; we should insert it perhaps before v. 84. — yāva bhikkhû anuppattā? — 83. pādukam anjanam? Comp. the Apadāna (Phayre MS., fol. ne): "pāduke... datvā... osadham anjanam datvā". — 84. pavāretvāna? — 86. pucchi sugambhīram BCG2 R.

sahetum atthasampannam khalitam n' atthi subhâsitam, satipatthânam sammappadhânam iddhipâdañ ca indriyam | balam bojjhangam maggangam suvibhattam sudesitam, evam sattappabhedañ ca bodhipakkhiyam uttamam, I lokuttaram dhammavaram navangam satthusasanam vitthâritam suvibhattam desesi dipaduttamo: caturâsîtisahassâni dhammakkhandham anûnakam pânânam anukampâya desit' âdiccabandhunâ. amatuttamam varadhammam samsåraparimocanam sabbadukkhakkhayam maggam desesi amatosadham. I sutvâna vacanam râjâ bhikkhusamghassa bhâsitam pâmojjahâsabahulo devajâto narâsabho sarâjikâparisâya imam vâkyam udâhari: | caturâsîtisahassâni paripunnam anûnakam desitam buddhasetthassa dhammakkhandham maharaham, 195 caturâsîtisahassâni ârâmam kârayâm' aham ekekadhammakkhandhassa ekekârâmam pûjayam. channavutikotidhanam vissajjetvana khattiyo tam eva divasam râjâ ânâpesi ca tâvade. tasmim samaye Jambudîpe nagarañ caturâsîtiyo ekekanagaratthâne paccekârâmam kârayi. anto tîni ca vassâni vihâram katvâna khattiyo parinitthitamhi ârâme pûjam sattâha kârayi. bhânavârañ chattham.

## VII.

Mahâsamâgamo hoti Jambudîpasamantato, bhikkhû asîti koţiyo bhikkhunî channavuti sahassiyo, bhikkhû ca bhikkhuniyo ca chalabhiñnâ bahûtarâ. | bhikkhû iddhânubhâvena samam katvâ mahîtalam lokavivaraṇam katvâ dassesum pûjiye mahe. | Asokârâme thito râjâ Jambudîpam avekkhati, bhikkhuiddhânubhâvena Asoko sabbattha passati. |

<sup>90.</sup> In Y the words "evam satt. ca" are wanting. — 92. pāṇînam? — 94. vedajāto? — sarājikāya par° Z. — 97. ca tāvade N, ca kovide ABG, mahājane Z. — 98. caturāsīti sahassiyo? With regard to the metre comp. 7, 1.

addasa vihâram sabbam sabbattha mahiyam katam dhajam ubhopiyam puppham toranañ ca mâlagghiyam | kadalî punnaghatañ c' eva nânâpupphasamohitam, 5 addasa dîpamandalam vibhûsan tam catuddisam. I pamodito hatthamano pekkhanto vattate mahe samågate bhikkhusamghe bhikkhunî ca samågate | mahâdânañ ca paññattam dîyamâne vanibbake caturâsîtisahassâni vihâre disvâna pûjite | Asoko 'pi attamano bhikkhusamgham pavedayi: ahañ ca bhante dâyâdo satthu buddhassa sâsane. bahu mayham pariccago sasane saravadino; | channavutikotivo ca vissajjetvâ mahâdhanam 10 caturâsîtisahassâni ârâmâ kâritâ mayâ pûjâya dhammakkhandhassa buddhasetthassa desite; cattâri satasahassâni devasikam pavattayi, ekañ ca cetiyam pûjam ekam Nigrodhasavhayam ekañ ca dhammakathikânam ekam gilânapaccayam; dîyati devasikam niccam Mahâgangâ va odanam. añño koci pariccâgo bhiyyo mayham na vijjati, saddhâ mayham dalhatarâ, tasmâ dâyâdo sâsane. sutvâna vacanam rañño Asokadhammassa bhâsitam pandito sutasampanno nipunatthavinicchavo | samghassa tesu vihâram anuggahatthâya sâsanam 15 anagate ca addhane pavattim sutva vicakkhano | byâkâsi Moggaliputto Asokadhammapucchitam: paccayadâyako nâma sâsane patibâhiro, | yassa puttam vå dhîtaram vå urasmiñ jâtam anyayam pabbâjesi cajetvâna so ve dâyâdo sâsane. |

VII, 4. sabbattha mahiyâ katam A, s° mahiyam k° B, s° mahi[ya]lamgatam G (ya is crossed), s° mahilamkatam N, sabbatthâpi mahîtalam Z. — dhajam ussâpitam? — 5. °samâhitam A. — 6. ca samâgatâ? — 9. sâravâdino ABG2, ravâdino G1, gârav° Z, varav° N. gâravâ dino (— dinno)? — 11. pavattayim. — 12. cetiyapûjam ABG2. — 15. samghassa thero suvihâra ABG2, samghassa theram tasuvihâram G1, [samghassa] tesu [vihâram] N, samghassa tâni vihâram Z. samghassa phâ suvihâram ? As to the construction, comp. vv. 55. 57. — Instead of "sutvâ" I should prefer "ñatvâ", which looks very similar in Burmese characters. — 17. pabbâjeti Z. — dâyâdasâsane NG1. — yo saputtam vâ... pabbâjesi cajitvâna? As to the preterite tense "pabbâjesi", comp. Mahâvamsa, p. 36, l. 7, and the Thūpavamsa: "paccayadāyako nâma tvam mahârâja, yo pana attano puttañ ca dhîtarañ ca pabbâjesi ayam sâsanassa dâyâdo nâmâ 'ti."

25

30

sutvâna vacanam râjâ Asokadhammo mahîpati Mahindakumaram puttam Samghamittan ca dhitaram | ubho amantayi râjâ: dâyâdo homi sâsane. sutvâna pituno vâkyam ubho puttâdhivâsayum: | sutthu deva sampaticchâma karoma vacanam tava, pabbâjehi ca no khippam, dâyâdo hohi sâsane. I paripunnavîsativasso Mahindo Asokatrajo Samghamittâ ca jâtiyâ vassam atthârasam bhave. chavassamhi Asokassa ubho pabbajitâ pajâ, tath' eva upasampanno Mahindo dîpajotako, | Samghamittâ tadâ yeva sikkhâyo 'va samâdiyi. ahû Moggaliputto va theravâdo mahâganî. catupaññasavassamhi Asokadhammo abhisitto, Asokassâbhisittato chasatthi Moggalisavhayo, tato Mahindo pabbajito Moggaliputtassa santike. pabbâjesi Mahâdevo, Majjhanto upasampade. ime te nâyakâ tîni Mahindassânukampakâ. Moggaliputto upajjhayo Mahindam dîpajotakam vácesi pitakam sabbam attham dhammañ ca kevalam. Asokassa dasavassamhi Mahindo catuvassiko sabbam sutapariyattim ganipâcariyo ahû. | sudesitam suvibhattam ubhosamgahasuttakam Mahindo theravâdakam uggahetvâna dhârayi. vinîto Moggaliputto Mahindam Asokaatrajam tisso vijja chalabhinna caturo patisambhida. | Tisso Moggaliputto ca Mahindam saddhivihârikam âgamapitakam sabbam sikkhâpesi nirantaram. tîni vassamhi Nigrodho, catuvassamhi bhâtaro, chavassamhi pabbajito Mahindo Asokatrajo. Kontiputtâ ubho therâ Tisso câpi Sumittako atthavassamhi 'sokassa parinibbimsu mahiddhikà. | ime kumârâ pabbajitâ ubho therâ ca nibbutâ.

4\*

<sup>20.</sup> paticchâma Y. - 23. theravâde B. - 24. Asokâbhisitte chavasse satthi Mo? - 25. upasampado Z. - 27. sutapariyattim AG1, suttapariyattim Z, sutapariyatti BG2 N. - ganio BG, ganio A, ganio CR, ganîº M, ganhi N. ganî âcariyo? "pâcariya" does not mean "a pupil", as Childers says, but "the teacher's teacher". — 28. chalabhiñña M2n; the other MSS. omit these words. chal abhiñûâ. - catasso? - 32. Comp. Mahavamsa, p. 38. 9234

upâsakattam desimsu khattivâ brâhmanâ bahû. mahâlâbho ca sakkâro uppajji buddhasâsane, | pahînalâbhasakkârâ titthiyâ puthuladdhikâ. 35 pandarangâ jatilâ ca niganthâcelakâdikâ atthamsu satta vassâni, ahosi vagguposatho. arivâ pesalâ lajjî na pavisanti uposatham. sampatte ca vassasate vassañ chattimsa satâni ca satthi bhikkhusahassâni Asokârâme vasimsu te. âjîvakâ aññaladdhikâ nânâ dûsenti sâsanam, sabbe kâsâyavasanâ dûsenti jinasâsanam. bhikkhusahassaparivuto chalabhiñño mahiddhiko Moggaliputto ganapâmokkho akâsi dhammasamgaham. | Moggaliputto mahapañño paravadappamaddano 40 theravâdam dalham katvâ samgaham tatiyam kato. madditvâ nânâvâdâni nîharitvâ alajjino bahû sâsanam jotayitvâna kathâvatthum pakâsayi. tassa Moggaliputtassa Mahindo saddhivihariko upajjhayassa santike saddhammam pariyapuni. nikâye pañca vâcesi satta c' eva pakarane, ubhatovibhangam vinayam parivaran ca khandhakam uggahi vîro nipuno upajjhâyassa santike 'ti. |.

Nikkhante dutiye vassasate vassani chattimsati puna bhedo ajayatha theravadanam uttamo. | Pataliputtanagaramhi rajjam karesi khattiyo 45 Dhammasoko maharaja pasanno buddhasasane. | mahadanam pavattesi samghe ganavaruttame, cattari satasahassani ekahen' eva nissaji. | cetiyassa yaja ekam dhammassa savanassa ca gilananan ca paccayam ekam samghassa nissaji. | titthiya labham disvana sakkaran ca maharaham satthimattasahassani theyyasamvasaka ahu. | Asokaramaviharamhi patimokkho paricchiji, karapento patimokkham amacco ariyanam aghatayi. |

<sup>34.</sup> desayimsu Z. — 37. ca vassasate G1NZ, dve vassasate ABG2. — vassa N, vassam Y. — chattimsatâni ABG2, chattimsa satâni G1NZ. — 43. dhîro N, vîro Y. — 44. vassâni ca chattimsati? — 47. yajâ ekam N, yajâjakam G1, ca ekam ABG2, ca ekassa Z. pûjam ekam? — savanassa ca N, cassa ca G1, ca tatheva ca AZ, ca tatheva kā BG2. — 48. ahum N. — 49. paricchajî A, °ccaji BZ, °cchijji N, °cchiji G1.

55

5

titthiye niggahatthâya bahû buddhassa sâvakâ satthimattasahassâni jinaputtâ samagatâ. I ekasmim sannipâtamhi thero Moggaliatrajo satthukappo mahânâgo pathavyâ n' atthi îdiso. I ariyanam ghatitam kammam raja theram apucchatha, pâtihîram karitvâna rañño kankham vinodavi. therassa santike râjâ uggahetvâna sâsanam theyyasamvasabhikkhuno naseti linganasanam. titthiya sakavadena pabbajitva anadara buddhavacanam bhindimsu visuddhakañcanam iva. I sabbe pi te bhinnavâdâ vilomâ theravâdato, tesañ ca niggahatthâya, sakavâdavirocanam, | desesi thero abhidhammam kathavatthuppakaranam. niggaho îdiso n' atthi paravadappamaddanam. desetvå thero abhidhammam kathavatthuppakaranam sakavadasodhanatthaya, sasanam dighakalikam, | arahantânam sahassam uccinitvâna nâvako varam varam gahetvâna akâsi dhammasamgaham. | Asokârâmavihâramhi Dhammarâjena kârite navamâsehi nitthâsi tatiyo samgaho ayan ti. | saddhammasamgaham navamasam nitthitam.

bhânavâram sattamam.

# VIII.

Moggaliputto dîghadassî sâsanassa anâgate paccantamhi patitthânem disvâ dibbena cakkhunâ l Majjhantikâdayo there pâhesi attapañcame: såsanassa patitthäya paccante sattabuddhiyâ | paccantakânam desânam anukampâya pâninam pabhâtukâ balappattâ desetha dhammam uttamam. gantvâ Gandhâravisayam Majjhantiko mahâ isi kupitam nagam pasadetva mocesi bandhana bahu. | gantvâna rattham Mahisam Mahâdevo mahiddhiko coditvâ nirayadukkhena mocesi bandhanâ bahu.

<sup>51.</sup> etasmim ABG2. — 53. °bhikkhunam G2, °bhikkhûnam B. nâsesi ABG2. — 54. °kañcanam riva N, °kañcanâm iva Y.

VIII, 3. pabhataka N. sabhatuka? (comp. 15, 18). — 4. bahum AB. bahû? — 5. codetvâ? — bahum ABG2. bahû?

athâparo pi Rakkhito vikubbanesu kovido vehâsam abbhuggantvâna desesi anamataggiyam. Yonakadhammarakkhitathero nâma mahâmati aggikkhandhopamasuttakathâya Aparantakam pasâdayi. | Mahadhammarakkhitathero Maharattham pasadayi Nâradakassapajâtakakathâya ca mahiddhiko. | Mahârakkhitathero pi Yonakalokam pasâdayi kâlakârâmasuttantakathâya ca mahiddhiko. Kassapagotto ca yo thero Majjhimo Durabhisaro 10 Sahadevo Mûlakadevo Himavante yakkhaganam pasàdayum, kathesum tattha suttantam dhammacakkappavattanam. Suvannabhûmim gantvâna Sonuttarâ mahiddhikâ niddhametvâ pisâcagane mocesi bandhanâ bahu. Lankâdîpavaram gantvâ Mahindo attapancamo sâsanam thâvaram katvâ mocesi bandhanâ bahu. bhânavâram atthamam.

#### IX.

Lankâdîpo ayam ahû sîhena Sîhalâ iti.
dîpuppattim imam vamsam sunâtha vacanam mama. |
Vangarâjassâyam dhîtâ arañne vanagocaram
sîhasamvâsam anvâya bhâtaro janayî duve. |
Sîhabâhu ca Sîvalî kumârâ cârudassanâ
mâtâ ca Susimâ nâma pitâ ca Sîhasavhayo. |
atikkante solasavasse nikkhamitvâ guhantarâ
mâpesi nagaram tattha Sîhapuram varuttamam. |
Lâlaratthe tahim râjâ Sîhaputto mahabbalo
5 anusâsi mahârajjam Sîhapuravaruttame. |

<sup>6.</sup> The country which was converted by Rakkhita, is not named; and even in a work so full of the greatest blunders, as the Dîpavamsa, we should scarcely be justified in changing "athâparo" into "Vanavâse". I rather conjecture: atha thero pi R°. — 10. Dundublissaro ABG2, Durabhisaro G1, Durabhiyâparo N, durâsado Z. The Mahâv. Tîkâ has Dundhabhinnassarathero; the Sam. Pâsâdikâ, Dundubhissara (Paris MS.) and Duddabhiya (MS. of the Britisk Museum); the Inscription given by Cunningham (the Bhilsa Topes, p. 316), Dadabhisâra. — 12. mocesum A2. — 12. 13. bahû?

IX, 1. Sîhalam ABG2, Sîhalâ G1Zn. — dîpuppattim N, dîpuppatti Y, which may be the correct reading; comp. the note on "dhâtu" 1, 1. — 2. sîham s° N, which possibly is correct. — 4. rahantare Y, guhantarâ N.

battimsa bhâtaro honti Sîhaputtassa atrajâ, Vijavo ca Sumitto ca subhajetthabhâtarâ ahum. Vijayo nâma so kumâro pagabbho âsi asikkhito karoti vilopakammam atikiccam sudârunam. samâgatâ jânapadâ negamâ ca samâgatâ upasamkamma râjânam Vijayadosam pakâsayum. tesam vacanam sutvâna râjâ kupitamânaso ânâpesi amaccânam: kumâram nîharatha imam, paricârikâ ime sabbe puttadârâ ca bandhavâ dâsîdâsakammakare nîharantu janappadâ. tato tam nîharitvâna visum katvâna bandhave âropetvâna te nâvam vuyhittha annave tadâ. | pakkamantu yathâkâmam honti sabbe adassanam ratthe janapade vâsam mâ puna âgamicchati. kumârânam ârûlhanâvâ gatâ dîpam avassakam, nâmadheyyam tadâ âsi Naggadîpan ti vuccati. mahilânam ârûlhanâvâ gatâ dîpam avassakam, nâmadheyyam tadâ âsi Mahilâratthan ti vuccati. purisânam ârûlhanâvâ apilavantà va sâgaram vippanațthâ disâmûlhâ gatâ Suppârapattanam. orohetvâna Suppâram sattasatañ ca te tadâ vipulam sakkârasammânam akamsu te Suppârakâ. tesu sakkariyamânesu Vijayo ca sahâyakâ sabbe luddâni kammâni kurumânâ nabujjhakâ, | pânam adinnam paradâram musâvâdañ ca pesunam anâcârañ ca dussîlam âcaranti sudârunam. kakkhalam pharusam ghoram kammam katva sudarunam ujjhâyetvâna mantimsu: khippam ghâtema dhuttake.

Ojadîpo Varadîpo Mandadîpo 'ti vâ ahû Lankâdîpo ca pannatti Tambapannîti nâyati. |

6. subhajetthabhâtarâ ABG, subhajetthamâtarâ Z, sutajetthabhâtarâ N. — 9. nihatha N. — 10. paricârake? — bandhave? — 11. vuyhatthum ABG2, vuyhatthe G1, vuyhittha N, uyihâpetum Z. — 12. yantu sabbe adassanam? — adassanâ N. — ratthe N, vuţthâ Y. — vasam G1N. — âgamicchati N, âgamicchatu G1, âgacchantu ABG2, âgamantu yam Z. âgamissati? — 15. apilavantâva N, apilavanto G1, uplavantâ A, upallavantâ BG2, upalavanto ca Z. pilavantâ 'va? comp. v. 27. — 16. sambhâram Y, Suppâram N. — 17. nabujjhakâ N, na bujjhati G1, caranti te Y. nabujjhaka — na-budhya-ka? — 19. katâ sudâruņam ujjhâyitvâna? — 20. ti vâ N, ca ABG, ca tadâ Z, d'Alwis (Attanag, p. 7).

10

15

20

parinibbânasamaye sambuddhe dipaduttame Sîhabâhussâyam putto Vijayo nâma khattiyo | Lankâdîpam anuppatto jahetvâ Jambudîpavhayam. bvåkåsi buddhasettho: so råjå hessati khattiyo. tato âmantayi satthâ Sakkam devânam issaram: Lankâdîpassa ussukkam mâ pamajjatha Kosiya. | sambuddhassa vaco sutvâ devarâjâ Sujampati Uppalavannassa âcikkhi dîpam ârakkhakâranam. Sakkassa vacanani sutvâ devaputto mahiddhiko 25 Lankâdîpassa ârakkham sapariso paccupatthâti. tavo mâse vasitvâna Vijayo Bhârukacchake ujihâyetvâ janakâyam tam eva nâvam âruhi. ârohitvâ sakam navam pilavantâ 'va sâgaram ukkhittavåtavegena nadîmûlhâ mahâjanâ | Lankâdîpam upâgamma orohitvâ thale thitâ, patitthità dharanîtale atijighacchità have pipâsitâ kilantâ ca, padasâgamanam jâyati. ubhopânîhi jannûhi yogam katvâ puthuviyam majjhe vutthaya thatvana panî passanti sobhana. surattam pamsu bhûmibhâge hatthapânimhi makkhite, 30 nâmadheyyam tadâ âsi Tambapannîti tam ahû. | pathamam nagaram Tambapanni Lankadîpavaruttame, Vijayo tahim vasanto issariyam anusâsi so. | Vijayo Vijito ca so nâvam anurakkhena ca Accutagâmi Upatisso pathaman to idh' âgato. | âkinnâ naranârîhi bahû sabbe samâgatâ tahim tahim disabhage nagaram mapesi khattiyo. |

<sup>22.</sup> jahitvâ Z. — 25. sapariso (sapârûso G1) paccupaṭṭhâti A G1, sahadayo paccubandhati N, thapesi Vâsudevako Z; the whole stanza is wanting in BG2. sapuriso paccupaṭṭhâti? — 26. ujjhâyatâni kâyaṃ taṃ (kāyânaṃ A, kâyaṃ naṃ G2) ABG2, ujjhâyatâni kânaṃyaṃ Z, njjhâyetvâ kâyaṃ G1, ujjhâyetvâ janakâyaṃ N. — 27. ukkhittâ vãt°? — disâmû lhâ ABG2, d'Alwis (Attanag. 8); nadîmûlhâ G1nZ. Comp. v. 15. — 28. have AZ, bhave BG, vade N. — padasâgamanaṃ jâyati N, °gamanena jâyati G1Z, °gamanaṃ na jâtayuṃ (jânayuṃ A) ABG2; padasâgamanena ca, d'Alwis. Dr. Bühler proposes to read: padasâgamanaṃ jhâyati. — 29. yogaṃ N, viyâgaṃ Y, viyâtan d'Alwis. — majjhe G1Zn, d'Alwis, pacchâ ABG2. — nahipassanti Y, d'Alwis. — 30. surattapaṃsu A. — makkhitaṃ ABG, makkhitaṃ Z, d'Alwis, makkhite N. makkhito? — v. 32 is wanting in BG2Z. — nāvaṃ anurakkhana ca AG, °kkhena ca N. Anurâdhanakkhattena ca? comp. v. 35. — paṭhamanto idhâgato GN, °nte idhâgato A. paṭhaman te idhâgatâ? — 33. bahû sattâ? comp. 12, 27; 13, 10.

40

Tambapanni dakkhinato nadîtîre varuttame Vijayena mâpitam nagaram samantâputabhedanam. Vijito Vijitam mapesi, so Uruvelam mapayi, Nakkhattanâmako 'macco mâpesi Anurâdhapuram. | Accutagâmi yo nâma Ujjenim tattha mâpayi, Upatisso Upatissam nagaram suvibhattantarapanam iddham phîtam suvitthâram ramanîyam manoramam. Lankâdîpavhaye ramme Tambapannimhi issaro Vijayo nâma nâmena pathamam rajjam akârayi. âgate sattavassamhi âkinno janapado ahû. atthatimsati vassâni rajjam kâresi khattiyo. | sambuddhe navame måse yakkhasenam vidhamitam, sambuddhe pañcame vasse nâgânam damayî jino, sambuddhe atthame vasse samapatti samapayi. imâni tîni thânâni idhâgami tathâgato. sambuddhe pacchime vasse Vijayo idham agato. manussavasam akarayi sambuddho dipaduttamo. anupâdisesâya sambuddho nibbuto upadhisamkhaye. | parinibbutamhi sambuddhe dhammarâje pabhamkare atthatimsati vassâni rajjam kâresi khattiyo. dûtam pâhesi Sîhapuram Sumittavhassa santike, lahum agacchatu 'mheko Lankadipavaruttamam. | n' atthi koci mam' accaye imam rajjanusasako, niyyademi imam dîpam mamam kataparakkamam. bhânavâram navamam.

#### X.

Paṇḍusakkassâyaṃ dhîtâ Kaccânâ nâma khattiyâ kulavaṃsânurakkhanatthâya Jambudîpâ idhâgatà. | abhisittâ khattiyâbhisekena Paṇḍuvâsamahesiyâ, tassâ saṃvâsam anvâya jâyiṃsu ekâdasa atrajâ, | Abhayo Tisso ca Utti ca Tisso Aselapañcamo

<sup>35.</sup> Vijito N, Vijayo Y. — so BGN, yo AZ. — Nakkhattanâmako N, Nakkhattanâdhanâma so (°nâmo so ABG2) Y. — 39. vidhamitam G1N, vidhamsitam ABG2, vimadditam Z. — sa mâpatti? — 43. °tumeko BG2. — 44. mamam N, mama G1, mayâ ABG2Z.

X, 2. mahesiyâ ZG1n, mahesi sâ A, mahesi BG2.

Vibhâto Râmo ca Sivo ca Matto Mattakalena ca, tesam kanitthadhîtâ tu Cittâ nâmâ 'ti vissutâ, ranjayati jane ditthe Ummâdacittà 'ti vuccati. | sankâbhisekavassena âgami Upatissagâmake. 5 paripunnatimsavassâni rajjam kâresi khattiyo. | Amitodanassa nattâ te ahesum satta Sâkiyâ, Râmo Tisso Anurâdho ca Mahâli Dîghâvu Rohinî Gâmanî sattamo tesam lokanâthassa vamsajâ. Panduvâsassa atrajo Abhayo nâma khattiyo vîsati c' eva vassâni rajjam kâresi tâvade. Dîghâvuss' atrajo dhîro Gâmanîpandito ca yo Panduvâsam upatthanto Cittakaññâya samvasi. | tassa samvâsam anvâya ajâyi Pandukasavhayo, attânam anurakkhanto avasi Dovârikamandale.

bhânavâram dasamam.

## XI.

Abhayassa vîsativasse Pakundassa vîsati ahû, sattatimsavasso jâtiyâ abhisitto Pakundako. Abhayassa vîsativasse coro âsi Pakundako. sattarasamhi vassamhi hantvâna satta mâtule abhisitto râjâbhisekena nagare Anurâdhapure. atikkante dasavassamhi satthivassam anâgate thapesi gâmasîmâyo abhayâni gâlham kârayi. ubhato paribhuñjitvâ yakkhamânusakâni ca anûnâni sattati vassâni Pakundo rajjam akârayi. | Pakundassa ca atrajo Mutasîvo nâma khattiyo s issaro Tambapannimhi satthi vassam akarayi. Muțasîvassa atrajâ ath' añne dasa bhâtukâ, Abhayo Tisso Nâgo ca Utti Mattâbhayena ca |

<sup>4.</sup> ranjayanti AZ, vati NG1, vamti BG2. ranjayantî jane ditthâ? — 5. sankabh° BGZ, Lankabh° N, sakabhisekavassena A. — 6. te is wanting in NG1. nattaro ahesum? — Rohano A, Rohini BCR, Rohini GMn. Comp. Mahavamsa, p. 57, l. 1. - 7. vîsatim Z. - 8. upatthahanto A. — 9. tassa N, vassa G1, va asso B, assâ AG2Z.

XI, 1. Pakundassa N, Pandukassa (Pandakassa G1) Y. - sattatimsavasso ABG2, sattatimsativassehi Z, sattatimsavassa G1, sattatimsava N. — 3. °sîmâni N, °simâni G1. °sîmâni may be correct; comp. 14, 34. 37. 74; 13, 6; 22, 1. — gâlha N, kulam Y.

Mitto Sivo Aselo ca Tisso Kirena te dasa, Anulâdevî Sîvalâ ca Mutasîvassa dhîtaro. I Ajâtasattu atthame vasse Vijayo idham âgato, Udayassa cuddasavassamhi Vijayo kâlamkato tadâ. Udavassa solase vasse Panduvâsam abhisiñcavi. Vijavassa Panduvâsassa ubhorâjânam antare samvaccharam tadâ âsi Tambapanni aparâjikâ. ekavîsam Nâgadâso Panduvâso tadâ gato, Abhayam pi Nâgadàsassa ekâbhisekam siñcayum. 10 ... sattaras' eva vassâni catuvîsati. Candagutte cuddase ca vasse gato Pakundakasavhayo, Candaguttassa cuddasavasse Mutasîvam abhisiñcayi. Asokassâbhisittato sattarasavasso ahû Mutasîvo tadâ gato. tamhi sattarase vasse chamâse ca anâgate hemante dutiye mâse âsâlhînakkhattamuttame abhisitto Devânampiyo Tambapannimhi issaro. | Châtapabbatapâdamhi veluyatthi tayo ahû: setâ rajatayatthi ca latâ kañcanasannibhâ, l 15 nîlam pîtam lohitakam odâtañ ca pabhassaram kâlakam hoti sassirîkam pupphasanthanatâdisam, [ tathâpi pupphayatthi sâ, dijayatthi tathete, dijâ yattha yathâvanne evam tattha catuppade.

Châtapabbatapâdamhi venuyatthi tayo ahu, seta rajatayatthi ca lata kancanasannibha, nîlâdiyâdisam puppham pupphayatthimhi tadisam, sakuna sakunayatthimhi sarûpen' eva santhitâ 'ti.

We may try to correct vv. 15-17 in some such manner:

setà rajatayatthi ca, latà kancanasannibha;
tathapi pupphayatthi sa, [tattha atimanoramam]]

<sup>7.</sup> Khîrena N. — Sîvalâ A, Sivalâ BG, Sîlâ N, Sîvalî Z. Comp. 17, 76. — 8. Paṇḍuvâso abhisin̄cayī A, °saṃ abhisin̄cayī BG, °saṃ bhisin̄cayī N, Vaṇḍuvâsaṃ abhisin̄cayī Z. Comp. vv. 12. 39. It seems to me rather doubtful if we are to read "abhisin̄cayuṃ" in all these passages. — 9. saṃvaccharaṃ Y, sabbabhîri N, sabbabhari G1. — hoti G1N, âsi Y. — arājikâ A. — 10. Nâga dâse? — ekâbhisekam abhis° N; ekavise 'bhisin̄cayuṃ A2. — vv. 11—14 [anâgate] are wanting in BG2 Z. — 11. sattarase vassâni Y. — 12. Muṭasîvo abhisin̄cayi (°sivâtis° G1, °sivâbhis° G2) Y, Muṭasîvaṃ abhisin̄cayi N. Comp. v. 8. — 14. asāļhânakkh°. — 15. ve-luyaṭṭhi? — vv. 16 [kâlakaṃ]... 17 [tath eva te] are wanting in BG2. — 17. °[ya]ṭthī sâ N, yaṭṭhalatâ CM, °yaṭṭhilatâ R, °laṭṭhitâ AG1. — tath eva te AG1, tathete N, tatheteti Z. — [dijâ ya]ttha yaṭhâ[vaṇṇe evaṃ] tattha cat[uppade] N, dijâyaṭṭhi (°laṭṭhi BG1) laṭāvaṇṇa (°ṇṇo Z, °ṇṇe G1M2) evaṃ yaṭṭhi (laṭṭhi G1) catuppade Y. — The Saṃanṭapâsâdikâ contains the following quotation: vuttaṃ pi c' etaṃ Dīpavaṃse:

havagajarathâ pattâ âmalakavalayamuddikâ

kakudhasadisâ nâma ete aṭṭha tadâ muttâ. |
uppanne Devânampiye tassâbhisekatejasâ
tayo maṇî âhariṃsu Malayâ ca janappadâ,
tayo yaṭṭhî Châtapâdâ, aṭṭha muttâ samuddakâ. |
maṇiyo Malayâ jâtâ râjârahâ mahâjanâ
20 Devânampiyapuñiena anto sattâham âharuṃ. |
disvâna râjâ ratanam mahagghañ ca mahâraham
asamam atulam ratanam acchariyam pi dullabham |
pasannacitto giram abbhudîrayi: aham sujâto kulino naraggo,
suciṇṇakammassa me îdisam phalam, ratanam bahusatasahassajâtikam |

laddham mama puññakammasambhavam.
ko me arahati ratanânam abhihâram sampaticchitum, |
mâtâ pitâ ca bhâtâ vâ ñâtimittâ sakhâ ca me?
iti râjâ vicintento Asokam khattiyam sari. |
Devânampiyatisso ca Dhammâsoko narâbhibhû
25 aditthasahâyâ ubho kalyânâ dalhabhattikâ. |
atthi me piyasahâyo Jambudîpassa issaro
Asokadhammo mahapuñño sakhâ pâṇasamo mama, |
so me arahati ratanânam abhihâram sampaticchitum,
aham pi dâtum arahâmi aggam sâsanam dhanam. |
utthehi kattâra taramâno âdâya ratanam imam
Jambudîpavhayam gantvâ nagaram Pupphanâmakam
aggaratanam payacchehi Asokam mama sahâyakam. |

nîlam pîtam lohitakam odâtañ ca pabhassaram kâlakam hoti sassirîkam pupphasanthânasâdisam; | dijayatthi tath' eva sâ, [sajîvâ viya dissare] dijâ yattha yathâvannâ evam tattha catuppadâ. | Comp. Mahâvamsa, p. 68.

<sup>18.</sup> kakudhâyavisâ Z, kakudhasadisâ N, kakudhâsavisâ ABG. kakudhapâkatikâ? — etâ aṭṭha? — Between vv. 18 and 19 probably a description was given of the three kinds of maṇi (see Mahâvamsa, p. 69, l. 2). Possibly the words "maṇiyo Malayā jātâ" (v. 20) belonged to this lost passage. — 22. balam Y, phalam N. — bahuanekasah° N, bahuchakeuasah° Gi. — 28. In the collation of N, in the first hemistich the word "passatha" is given, without any indication of the word it is intended to replace. laddham mama passatha puñūasambhavam? — 26. Jambudîpassa Y, Jambumaṇḍassa Gi N. — 27. sâsanam dhanam ABG2, sâsanakam dhanam Z, sâsanaodanam N, sâsanam odakam Gi. pasâdhanam dhanam? — 28. uṭthehi kattâra N, uṭṭh° sattâ Gi, aṭṭhehi muttehi Y. uṭṭhehi tâta? — pavacchehi Gi N, payacchehi Y. paṭicchehi? — mama sahâyakam N, sahâyam mama Y.

40

Mahâariṭṭho Sàlo ca brâhmaṇo Parantapabbato Putto Tisso ca ganako

... ime caturo dûte pâhesi Devânampiyo. [ pabhassaramanî tayo attha muttâvarâni ça patodayatthittayañ c' etam sañkharatanam uttamam bahuratanam parivarena pahesi Devanampiyo. amaccam senâpatim Arittham Sâlañ ca Paramcapabbatam Puttam Tissaganakañ ca hatthe pâhesi khattiyo. chattañ câmarasañkhañ ca vethanam kannabhûsanam Gangodakañ ca bhinkâram sankhañ ca sivikena ca l nandiyâvattam vaddhamânam râjâbhiseke pesitâ adhovimam vatthayugam aggañ ca hatthapuñchanam | haricandanam mahâaggham arunavannamattikam harîtakam âmalakam imam sâsanam pi pesayi: | buddho dakkhineyyan' aggo, dhammo aggo viraginam, samgho ca puññakkhettaggo, tîni aggâ sadevake. | imañ càham namassâmi uttamatthâya khattiyo. pañca mâse vasitvâna te dûtâ caturo janâ âdâya te pannâkâram Asokadhammena pesitam | visakhamase dvadasapakkhe Jambudîpa idhagata. abhisekam saparivaram Asokadhammena pesitam | dutiyam abhisiñcittha râjânam Devânampiyam. abhisitto dutiyâbhiseko visâkhamâse uposathe. tayo mâse atikkamma jetthamâse uposathe Mahindo sattamo hutvâ Jambudîpâ idhâgato.

râjâbhisekabhaṇḍaṃ niṭṭhitaṃ. bhâṇavâraṃ ekâdasamaṃ.

<sup>29.</sup> Comp. Mahâvamsa Tîkâ: dijan ti Hâlipabbatam nama brâhmaṇam, amaccan ti Mallânâmakañ ca amaccam, gaṇakan ti Gaṇakaputtatissam nama gaṇakañ câ 'ti. — 30. °ttayam cetam ABG2, °ttayam ceva Z, sayam câtam G1, sayañjâta N. — bahuratanapar° A. — 31. Parantapab batam? — baṭthe? — 32. chattam ca sârapâmañgañ? comp. 12, 1. 17, 83. — kannasîvakam G1N, kannabhûsanam Y; kaṇṇabhûsanam? — saṃkham Y, kaññam N. — 38. râjâbhisekapesitâ X. — dassayugam N, dukkavhagam (corr. into dukkavagam) G1, vatthayugam ABG2Z. vattha kotim? comp. 12, 2. 17, 84. — aggam B, aggham AG2, anaggam CR, anaggham M, ekam G1N. — 36. uttamattâya ABG. After "khattiyo", one or two lines similar to 12, 6 are wanting. — 38. vesâkhamâse A. — 39. dutiyâbhisekena? comp. 17, 87. — vesâkhamâse! — 40. tato mâsam ABG2.

#### XII.

Vâlavîjanim unhîsam khaggañ chattañ ca pâdukam vethanam sarapamangam bhinkaram nandivattakam | sivikam sankham Gangodakam adhovimam vatthakotiyam suvannapätikatacchum mahaggham hatthapunchanam | Anotattodakam kâjam uttamam haricandanam arunavannamattikam añjanam nâgamâhatam harîtakam âmalakam mahaggham amatosadham satthivâhasatam sâlim sugandham sukamâhatam puññakammâbhinibbattam pâhesi Asokasavhayo. aham buddhañ ca dhammañ ca samghañ ca saranam gato 5 upâsakattam desemi Sakyaputtassa sâsane. imesu tîsu vatthusu uttame jinasâsane tvam pi cittam pasadehi saranam upehi satthuno. imam sambhavanam katva Asokadhammo mahayaso pâhesi Devânampiyassa; gatadûtena te saha | Asokârâme pavare bahû therâ mahiddhikâ Lankâtalânukampâya Mahindam etad abravum: | samayo Lankâdîpamhi patitthâpetu sâsanam, gacchatu tvam mahâpuñña pasâda dîpalañjakam. | pandito sutasampanno Mahindo dipajotako 10 samghassa vacanam sutvâ sampaticchi sahaggano | ekamsañ cîvaram katvâ paggahetvâna añjalim abhivadayitva sirasa: gacchami dîpalanjakam. Mahindo nâma nâmena samghathero tadâ ahû, Itthiyo Uttiyo thero Bhaddasâlo ca Sambalo |

XII, 1—6. Comp. 17, 83 et seq. These verses are quoted ("vuttam pi c'etam Dîpavamse") in the Samantapâsâdikâ. — 2. Instead of "Gañgodakam adhovimam" the Samantap. reads "vaṭaṃsañ ca adhovim". — °koṭikaṃ, the Samantap. — 5. upâsakattaṃ vedesiṃ, the Samantap. — 6. saddhâsaraṇaṃ upehisi, the Samantap. — 7. samasamaṃ N, chamaghaṃ (corrected into samasamaṃ) G1, sambhâvanaṃ ABG2Z. — gataṃ dûtena BGZ. — 9. gaccha tuvaṃ A. — paṣâda (°dâ BG) dipalaṃcakaṃ ABG, paṣâda dipalaūjakaṃ N, Lañkâdipaṃ paṣâdituṃ Z. paṣâdaya dîp°? I cannot give any satisfactory explanation of the last word, which is spelt in N with ñj, in the other MSS. frequently with ūc, sometimes with ūch. In the Apadâna (Phayre MS., fol. khai) it is said of a Buddha wo is going to cross the Gañgâ: âgantvâna ca sambuddho āruhi nâvalañcakaṃ. Prof. E. Kuhn proposes to take °lañjaka as connected with sansc. lañja which the lexicographers give as a synonym of kaccha.

sâmanero ca Sumano chalabhiñño mahiddhiko, ime pañca mahâtherâ chalabhiññâ mahiddhikâ Asokaramamha nikkhanta caramana sahaggana, I anupubbena caramânâ Vedissagiriyam gatà. vihâre Vedissagirimhi vasitvâ yâvadicchakam | mâtaram anusâsetvâ sarane sîle uposathe patitthapesi saddhamme såsane dîpavâsinam. 15 sâyanhe patisallâna Mahindathero mahâganî samayam vâ asamayam vâ vicintesi rahogato. terasamkappam aññâya Sakko devânam issaro pâtur ahû therasammukhe santike ajjhabhâsatha: | kâlo te hi mahâvîra Lankâdîpapasâdanam, khippam gaccha varadîpam anukampâya pâninam. Lankâdîpavaram gaccha dhammam desehi pâninam, pakâsaya catusaccam satte mocehi bandhanâ. | sâsanam buddhajetthassa Lankâdîpamhi jotaya. byâkatam c' asi nâgassa bhikkhusamgho ca sammato, | 20 aham ca veyyâvatikam Lañkâdîpassa câgame karomi sabbakiccâni, samayo pakkamitum tayâ. Sakkassa vacanam sutvâ Mahindo dîpajotako bhagavatâ subyâkato bhikkhusamghena sammato | Sakko ca mam samâyâci, patitthissâmi sâsanam. gacchâm' aham Tambapannim, nipunâ Tambapannikâ, | sabbadukkhakkhayam maggam na sunanti subhasitam. tesam pakâsayissâmi, gamissam dîpalañjakam. | kâlaññû samayaññû ca Mahindo Asokatrajo gamanam Lankâtalam natvâ âmantayi sahaggane Mahindo ganapâmokkho samânupajjhâyake catu, I 25 sâmanero ca Sumano Bhanduko ca upâsako, channañ ca chalabhiññanam pakasesi mahiddhiko: |

<sup>14.</sup> Vedissagîriyamgatâ N, Vediyagirisamgatâ G1, Cetiyagirisamgatâ Y. Vedissagîrikam gatâ? — Cetiyagirimhi ABG, Cetiyagiri Z, Vedissagîrimhi N. — 16. paţisallîno? — 17. terasamkappam N, tesam samk° Y, therasamkappam? — 20. byâkatam casi (câsi N) nâgassa G1 N, byâkato Sakyasîho ca (°sîho A) ABG2, byâkate Sakyasîhassa Z. byâkato c'asī nâgassa? — 23. patiţṭhassâmi G1. patiţṭhapessâmi? — 25. "Lankâtalam" may be the correct reading; I should prefer, however, "kâlâkâlam" (the right and the wrong time). — sahaggano N, sahagano BG2, sahâgane AZ, samâgane G1.

âyâma bahulam ajja Lankâdîpam varuttamam, pasâdema bahû satte, patiṭṭhâpessâma sâsanam. | sâdhû 'ti te paṭissutvâ sabbe attamanâ ahû: gacchâma bhante samayo nage Missakanâmake, râjâ ca so nikkhamati katvâna migavam purâ. | Sakko tuṭṭho vâsavindo Mahindatherassa santike paṭisallânagatassa idam vacanam abravi: |

mårisa tvam pi bhagavatå subyåkato: anågatamaddhåne Mahindo bhikkhu dîpam pasådayissati, vitthårikam karissati jinasåsanam, anupavattissati dhammacakkam, satte mahådukkhå uddharitvå thale patiṭṭhåpessati, bahujanahitâya paṭṭpajjissati bahujanasukhåya lokånukampâya atth-

âya hitâya sukhâya devamanussânan ti.

evañ ca pana bhagavatà niddiṭṭho idâni etarahi therena ca âṇatto bhikkhûhi ca dîpapasâdanâya. kâlo mahâvîra dîpaṃ pasâdetuṃ, samayo mahâvîra dîpaṃ pasâdetuṃ, tuyh' eso vâro anuppatto, vahassu etaṃ bhâraṃ, pasâdehi Tambapaṇṇiṃ, vitthârikaṃ karohi jinasâsanaṃ. ahaṃ tava sisso pubbuṭṭhâyî paṭṭhacaro veyyâvaccakaro homîti.

bhagavato satthuno vacanam sampaţicchitvâ Tambapannim târessâmi âlokañ ca dassessâmi, jinatejam sammâ vaḍḍhissami. aññânabhavatimirapaṭalapihitapaṭikujjitâ issâmacheraparetadandhaduddhammavipallâsânuggatâ kummaggapaṭipanna vipathe pakkhantâ tantâ kulakajâtâ gulâgun-ṭhikajâtâ muñjababbajabhûtâ aññânabhavatimiraavijjandhakârâ nîvaraṇakilesasakalabhûtâ mahâtimiraavijjandhakârena âvutaophuṭapihitapaṭicchannapariyonaddhâ Tambapaṇṇi.

<sup>27.</sup> lahum ABG2, balam Z, bahulam G1N. — 28. nagam °makam ABG2. — 30. Mahindo nâma bhikkhu A. Comp. the following passage which occurs identical both in the Samantapâs. and in the Thûpavansa: "sammâsambuddhena ca tumhe byâkatâ anâgate Mahindo nâma bhikkhu Tambapannidîpam pasâdessatît". — anuppavattessati? — phale ABG2. — 31. pathacaro N. pitthacaro? I owe this conjecture to M. Senart. — homîtî N, nidditham A, niddithim B, nithitthim G, niccam Z. — 32. târessâmi AZ, târassâmi BG, tarissâmi N. — sambhāyissâmi N, sammâ vaḍdhissâmi ABG2, sammā vayissâmi G1, vaḍdhissâmi Z. sammā vaḍdhessāmi? — °paretā dandha°? — °paṭipannâ? — Comp. Grimblot, Sept. S., p. 245. — °kilesajālabh° A, °kilesajalabh° BG2, °kilesasallabh° G1, kilesasallabh° Z, kilesasaklabh° N. kilesasaklābhibhûtâ? — °ophuta° N, °omuka° A, °omukka° BG2, °omuta° G1Z.

avijjandhakâram bhinditvâ âlokam dassayissâmi, jotayissâmi kevalam Tambapannim jinasâsanan ti. evam ussâhito ca pana vâsavindena devarâjena evamvâcasimkena uṭṭhâya paṭisallânâ viriyapâramippatto apalokayi bhikkhusamghan ti. |

gacchâma mayam Tambapannim, nipunâ Tambapannikâ, sabbadukkhakkhayam maggam na sunanti subhasitam. tesam santappayissâma gacchâma dîpalanjakan ti. Vedissagiriye ramme vasitvâ timsa rattiyo: kâlañ ca gamanam dâni, gacchâma dîpam uttamam. 35 palinâ Jambudîpato hamsarâjâ va ambare, evam uppatitâ therâ nipatimsu naguttame. | purato purasetthassa pabbate meghasannibhe patitthahimsu Missakakûtamhi hamsâ va nagamuddhani. Mahindo nâma nâmena samghatthero tadâ ahû, Itthiyo Uttiyo thero Bhaddasâlo ca Sambalo sâmanero ca Sumano Bhanduko ca upâsako, sabbe mahiddhikâ ete Tambapannipasâdakâ. tattha uppatito thero hamsarâjâ va ambare purato purasetthassa pabbate meghasannibhe | 40 patitthito Missakakûtamhi hamsâ va nagamuddhani. tasmiñ ca samaye râjâ Tambapannimhi issaro | Devânampiyatisso so Mutasîvassa atrajo. Asoko abhisitto ca vassam atthârasam ahû, | Tissassa ca abhisitte sattamâse anûnake Mahindo dvadasavasso Jambudîpa idhagato. gimhâne pacchime mâse jetthamâse uposathe anurâdhajetthanakkhatte

Mahindo gaṇapâmokkho Missakagirim âgato. | migavaṃ nikkhami râjâ, Missakagirim upâgami. devo gokaṇṇarûpena râjânaṃ abhidassayi. |

45

<sup>33.</sup> jotayissâmi îs wanting în Y. — âlokam dassayissâmi kevalam Tambapannim, jotayissâmi jinasâsanan ti? — °vâcayitena A, °vâcayimtena BG2. evamvâcakena? — 34. tesam pakâsayissâma? (comp. v. 24.) — 35. Cetiyagiriye AZ, Cetiye g° BG, Vedissagiriye N. — Samantap.: kâlo ca gamanassâ 'ti. I believe that we ought to adopt this reading în the Dîpavamsa also. — 36. patitâ AG2, patinâ B, paținâ GI, palinâ N, Samantap.; idam vatvâ mahâvîro uggamchi Z. palînâ? — 40. uppatitâ therâ? — 41. patițthitâ? — 44. gimhânam GN, °na B, °ne AZ. — °girim âgato ABG2, °gîrim uggato N, °giripabbato GI, °giripabbate Z.

disvâna râjâ gokaṇṇaṃ tararûpo 'va pakkami,
pitṭhito anugacchanto pâvisi pabbatantaraṃ. |
tatth' eva antaradhâyi yakkho therassa sammukhâ,
nisinnaṃ theraṃ adakkhi, bhîto râjâ ahû tadâ. |
mamaṃ yeva passatu râjâ eko ekaṃ, na bhâyati,
samâgate balakâye atho passatu bhikkhunaṃ. |
tatth' addasaṃ khattiyabhûmipâlaṃ paduṭṭharûpaṃ migavañ carantaṃ,

nâmena tam âlapi khattiyassa: âgaccha Tissâ 'ti tadâ avoca. | ko 'yam kâsâvavasano muṇḍo saṃghâṭipâruto 50 eko adutiyo vâcam bhâsati maṃ amânusiṃ? | samaṇo 'ti maṃ manussalokeyam khattiya pucchasi bhûmipâla.

samanâ mayam mahârâja dhammarâjassa sâvakâ tam eva anukampâya Jambudîpâ idhâgatâ. | âvudham nikkhipitvâna ekamantam upâvisi, nisajja râjâ sammodi bahum atthûpasamhitam. sutvâ therassa vacanam nikkhipitvâna âvudham tato theram upagantvâ sammoditvâ ca pâvisi. | amaccabalakâyo ca anupubbam samâgatâ parivâretvâna atthamsu cattârîsa sahassiyo. disvâ nisinnatherânam balakâye samagate: 55 aññe atthi bahû bhikkhû sammâsambuddhasâvakâ? | tevijjà iddhipattà ca cetopariyakovidà khînâsavâ arahanto bahû buddhassa sâvakâ. ambopamena jânitvâ pandit' âyam arindamo desesi tattha suttantam hatthipadam anuttaram. sutvâna tam dhammavaram saddhâjâto va buddhimâ cattârîsasahassâni saranam te upâgamum. | tato attamano râjà tutthahattho pamodito âmantayi bhikkhusamgham: gacchâma nagaram puram.

<sup>46.</sup> tararûpo N, tadarûpo G1, tathârûpo Y. — 49. addasa A. — dutthar° ABG, padutthar° Zn. — 51. The first line (samano — bhûmipâla) is given in AG1 N only, the second (samanâ — sâvakâ) in ABG2 Z; in A in which both lines are given manu prima, the first is included in brackets. I believe, that both are written by the author of the Dîpavamsa; see the Introduction, p. 6. — °lokiyam? — pucchasi N, passasi A, pacchasi G1. — 53. sammoditvâna Y, °tvâ ca N. — c'upâvisi! — 59. 60. Probably we ought to transpose these two verses.

65

70

Devânavhayarâjânam subbatam sabalavâhanam panditam buddhisampannam khippam eva pasâdayi. | sutvâna rañño vacanam Mahindo etad abravi: gacchasi tvam mahârâja, vasissâma mayam idha. uvvojetvána rájánam Mahindo dípajotako âmantayi bhikkhusamgham: pabbâjessâma Bhandukam. therassa vacanam sutvâ sabbe turitamânasâ gâmasîmam vicinitvâ pabbâjetvâna Bhandukam, upasampadañ ca tatth' eva arahattañ ca pâpuni. girimuddhani thito thero sarathim ajjhabhasatha: alam yanam na kappati patikkhittam tathagatam. | uyyojetvâna sârathim thero vasî mahiddhiko gagane hamsarâjâ va pakkamimsu vehâyasâ, orohetvåna gagana pathaviyam patitthita. nivâsanam nivâsente pârupite ca cîvaram disvâna sârathi tuttho râjânañ ca pavedayi. pesetvâ sârathim râjâ amacce ajjhabhâsatha: mandapam pativâdetha antonivesane pure. kumârâ kumâriyo ca itthâgârañ ca deviyo dassanam abhikankhanta there passantu agate. | sutvâna rañño vacanam amaccâ kulajâtikâ antonivesanamajjhe akamsu dussamandapam. vitânañ châditam vattham suddham setam sunimmalam dhajasankhaparivaram setavatthehi 'lamkatam, l vikinnavâlukâ setâ setapupphasusanthatâ alamkatamandapa seta himagabbhasamupama. | sabbasetehi vatthehi alamkaretvana mandapam abbhantaram samam katvâ râjânam pativedayum: | parinitthitam maharaja mandapam sukatam subham, åsanam deva janahi pabbajitanulomikam. tamkhane sârathi rañño anuppatto paveditum:

<sup>60.</sup> Devânavhayarâjânam (°vharâj° M) Y, Devânampiyarâjânam N.—61. gacchâhi?—64. tathâgate? With regard to the grammatical construction comp. 14, 22. 62.—65. therâ v° mahiddhikâ?— ârohitvâna Z, ârohetvâna ABG, orohetvâna N. orohitvâna?—66. [pârupî]te N, pârupîtam Z, °pitam A, phârupitam B, phârûpîtam G. pârupante?—69. kulapubbajâ G1, kulapabbajâ N.— antonivesane majjhe Y.—71. alamkatamandapâ seems to be corrupted; only one mandapa was constructed (see also Mahâvaṃsa, p. 82, 1. 2). °mandapam setam °mam?—72. abhuttaram N, abbhuntara G1.—74. pavedayi (°yî A, yim B) ABG2.

yânam deva na kappati bhikkhusamghassa nisîditum. | avam acchariyam deva sabbe therâ mahiddhikâ 75 pathamam mam uyyojetvâ pacchâ hutvâ pur' âgatâ. uccâsayanamahâsayanam bhikkhûnam na ca kappati, bhummattharanañ jânâtha te therâ âgacchanti. sârathissa vaco sutvâ râjâpi tutthamânaso paccuggantvâna therânam abhivâdetvâ sammodayi. pattam gahetvâ therânam saha therehi khattiyo pûjento gandhamâlehi râjadvâram upâgami. rañño antepuram thero pavisetvâna mandapam addasa santhatam bhûmim âsanam dussavâritam. nisîdimsu yathâpaññatte âsane dussavârite, 80 nisinne udakam datvâ yâgum datvâna khajjakam | panîtam bhojanam rañño sahatthâ sampavârayi. bhuttàvibhojanam theram onîtapattapâninam | âmantayi Anulâdevim saha antoghare jane: okâsañ jânâtha devi, kâlo te payirupâsitum. therânam abhivâdetvâ pûjetvâ yâvadicchakam Anula nama mahesi kannapancasatavata | upasamkamitvâ therânam abhivâdetvâ upâvisi. tesam dhammam adesesi petavatthum bhayanakam | vimânam saccasamyuttam pakâsesi mahâganî. 85 sutvâna tam dhammavaram saddhâjâtâ vibuddhimâ | Anulà mahesî sahakaññâpañcasatâ tadâ sotâpattiphale 'tthamsu, pathamâbhisamayo ahû. | bhânavâram dvâdasamam.

<sup>74. °</sup>samghena N, °samghe G1. — 75. aho acchariyam? — 76. âgacchanti Y (âgacchante G1), agacchante N. - 79. pavisitvâna! - âsane dussacaruke ABG2, asanam (asana G1) dussavaritam G1N, asanam dussalamkatam Z. ås dussacch aditam? — 80. yathabuddham santhate dussapîthake A, yathâpaññatte âsane dussavârite (dussavirite G1, dussasanthate BG2, dussapasârite Z) BGNZ. dussacchâdite? — 81. râjâ sahatthâ? vv. 81. 82 give a fair specimen of the grammatical incorrectness which prevails through the whole Dipavamsa. I do not think that we ought to make any corrections, or that anything is wanting. The passage of the ancient Sinhalese Atthakatha of which this is a metrical paraphrase, has been rendered thus in the Samantap.: "rājā there paņītena khādaniyena bhojaniyena sahattha santappetva sampavaretva Anuladevîpamukhani panca itthisatani therânam abhivâdanam pûjâsakkârañ ca karontû 'ti pakkosâpetvâ ekamantam nisîdi." — 83. This stanza is wanting in BG2. — vatâ AG1, ca tâ Zn. — 84. tāsam? — 85. vibuddhimā N, bhibuddhimā Y. saddhājāto va buddhimâ (comp. v. 58)?

10

#### XIII.

Aditthapubbâ ganâ sabbe janakâyâ samâgatâ râjanivesanadvâre mahâsadd' ânusâvayum. | sutvå råjå mahåsaddam upayuttamakampuram: kimatthaya puthû sabbe mahasena samagata? | ayam deva mahâsenâ samghadassanam agatâ, dassanam alabhamànà mahàsaddam akamsu te. | antepuram susambâdham janakâyâ patitthitum, hatthisâlam asambâdham, theram passantu te janâ. bhuttavi anumodetva utthahitvana asana râjagharâ nikkhamitvâ hatthisâlam upâgami. hatthisâlamhi pallankam paññâpesum mahâraham, nisîdi pallankavare Mahindo dîpajotako. nisinna pallankavare Mahindo ganapumgavo kathesi tattha suttantam devadûtam varuttamam. sutvàna devadûtan tam pubbakammam sudârunam bhîtâ samvegam âpâdum nirayabhayatajjitâ. ñatvâ bhayattite satte catusaccam pakâsayi. pariyosâne sahassânam dutiyâbhisamayo ahû. hatthisâlamhâ nikkhamma mahâjanapurakkhato tosayanto bahû satte buddho Râjagahe yathâ. nagaramhâ dakkhinadvâre nikkhamitvâ mahâjanâ Mahanandavanam nama uyyanam dakkhina pure, | râjuyyânamhi pallankam paññâpesum mahâraham, tattha thero nisîditvâ kathesi dhammam uttamam. kathesi tattha suttantam bâlapanditam uttamam, tattha pânasahassânam dhammâbhisamayo ahû. mahâsamâgamo âsi uyyâne Nandane tadâ, kulagharanî kumârî ca kulasunhâ kulaputtiyo |

XIII, 1. gaņā N, vanā G2, te Y.— 2. upasamkamma tepitam A, upasamkamma tam janam Z, upasamkamma kāritam B, upayamkamma kāritam G2, upayuttam akampuram N, upayuttanakam mayam G1. I refrain from offering any conjecture.— 7. nīsinno AB.— 8. bhītā samvegam āpādum N, bhītā samtemāpārum G1, bhītim sattā (satte Z) pāpunimsu Y.— 10. "sālāya Y, "sālama G1, "sālamhā N.—— 11. dakkhinadvāro A1, "rā A2 BG2, "re G1Zn. dakkhinadvārā? comp. 14, 11. 55.— Mahānandavanam BGN, "nandanavanam AZ.— dakkhinā pure N, dakhine pure ABG2, dakkhinam puram G1Z. dakkhinā ("nam?) purā?

samgharitâ tadâ hutvâ theram dassanam âgatâ. 15 tehi saddhim sammodento sâyanhasamayo ahû. idh' eva therâ vasantu uyyâne Mahânandane, atisâyam gamîyantâ ito dûre giribbaje. accâsannañ ca gâmantam vippakinnamahâjanam, rattim saddo mahâ hoti, Sakkasâlûpamam imam patisallânasâruppam alam gacchâma pabbatam. Mahâmeghavanam nâma uyyânam vivittam mama gamanâgamanasampannam nâtidûre na santike, atthikanam manussanam abhikkamanasukhagamam, appakinnam divâ saddena, rattim saddo na jâyati, l patisallânasâruppam pabbajitânulomikam 20 dassanachâyâsampannam pupphaphaladharam subham | vatiyâ suparikkhittam dvâratţâlasugopitam, râjadvâram suvibhattam uyyâne me manorame, | suvibhatta pokkharani samehannam padumuppalam sîtûdakam supatittham sâdupupphabhigandhiyam. evam rammam mam' uyyanam sahasamghassa phasukam, avasatu tahim thero, mam' attham anukampatu. sutvâna rañño vacanam Mahindo thero sahaggano amaccasanghaparibbûlho agamâ Meghavanam tadâ. âyâcito narindena Mahindathero mahâganî Mahâmeghavanuyyânam pâvisi yuttajâtikam, 25 uyyâne râjavatthumhi avasi thero mahâganî. | dutiye puna divase râjâ therân' upâgami abhivâdetvâ sirasâ râjâ therânam abravî: | kacci te sukham sayittha, phâsuvâso tuyham idha? vivittam utusampannam manussarâhaseyyakam | patisallânasâruppam sappâyañ ca senâsanam. tato attamano râjâ hattho samviggamânaso | anjalim paggahetvâna idam vacanam abravî, sovannabhinkaram gahetva onojesi mahipati: |

<sup>15.</sup> saṃgharitâ N, saṃghariva (°riva M) Y. saṃgharitâ? — tāhi saddhiṃ sammodente? — 16. gamiyantâ BG, gamayantâ A, gamiyantâ Zn. Samantap.: "akâlo bhante idâni tattha gantuṃ." I conjecture "agamaniyam". — 19. appākiṇṇaṃ BG. — 22. sâdupupphabhigandhiyaṃ N, sādusuppagandhiyaṃ G1, sādhu (sādhuka- Z) suppagandhiyaṃ Y. sādupupphābhigandhitaṃ? — 23. âvasatu N, âsevatu BGZ, âsavētu A. — 25. yuttajātikaṃ (suttaj" G1) Y, suddhajātikaṃ N. — 26. kacci vo? — 29. We ought to transpose the two hemistichs.

35

45

im âham bhante uyyânam Mahâmeghavanam subham câtuddisassa samghassa dadâmi, patiganhatha. narindavacanam sutvâ Mahindo dîpajotako patiggahesi uyyanam samgharamassa karana. dadantam patiganhantassa Mahâmeghavanam tadâ kampittha pathavî tattha nanagajjitakampanam. patitthapesi samghassa narindo Tissasavhayo, Mahâmeghavanuyyânam Tissârâmam akamsu tam. | patitthapesi samghassa pathamam Devânampiyo Mahâmeghavanam nâma ârâmam sâsanâraham. tatthâpi pathavî kampi abbhutam lomahamsanam. lomahattha jana sabbe there pucchittha sarajika. imam pathamam vihàram Lankâdîpe varuttame, sâsânarûhanatâya pathamam pathavikampanam. disvå acchariyam sabbe abbhutam lomahamsanam celukkhepam pavattimsu, n' atthi îdisakam pure. | tato attamano râjâ vedajâto katañjali upanâmesi bahum puppham Mahindam dîpajotakam. puppham thero gahetvâna ekokâse pamuñcayi, tatthâpi pathavî kampi dutiyam pathavikampanam. idam pi acchariyam disvâ râjasenâ saratthakâ ukkutthisaddam pavattimsu dutiyam pathavikampanam, bhiyyo cittam pasadetva rajapi tutthamanaso: mama kankham vitârehi dutiyam pathavikampanam. samghakammam karissanti akuppam sasanaraham, idh' okâse mahârâja mâlakan tam bhavissati. | bhiyyo attamano râjâ puppham theram abhîhari, thero puppham gahetvâna aparokâse pamuñcayi. tatthâpi pathavî kampi tatiyam pathavikampanam. kimatthâya mahâvîra tatiyam pathavikampanam? sabbe kankhâ vihârehi akkhâhi kusalo tuvam. jantagharapokkharanî idh' okase bhavissati, bhikkhû jantagharam ettha paripûrissanti sabbada.

<sup>32.</sup> patiganhante (pat° A) ABG2. — 36. sâsanârûhanatâya N, sûsanar° AG, sâsanarûhatâya B, sâsanarûhanâtâya Z, sâsanas sârû lhatâya? — 40. pi is wanting in Y. — 41. vihârehi ABG, vinodehi Z. — 44. AZ omit sabbe-tuvam. — vitârehi? — 45. paripûrissanti N, paripûriyavanti ABG, paripûrayanti Z.

ulâram pîtipâmojjam janetvâ Devânampiyo upanâmesi therassa jâtipuppham suphullitam, | thero ca puppham âdâya aparokâse pamuñcayi, tatthâpi pathavî kampi catuttham pathavikampanam. idam acchariyam disvâ mahâjanâ samâgatâ añjalim paggahetvâna namassanti mahiddhikam. | tato attamano râjà tuttho pucchi anantaram: kimatthâya mahâvîra catuttham pathavikampanam? | Sakyaputto mahâvîro assatthadumasantike sabbadhammam patibujjhi buddho âsi anuttaro, 50 so dumo idham okase patitthissam diputtame. sutvâ attamano râjâ tuttho samviggamânaso upanâmesi therassa jâtipuppham varuttamam. thero ca puppham âdâya bhûmibhâge pamuñcayi, tatthâpi pathavî kampi pañcamam pathavikampanam. I tam pi acchariyam disvâ râjàsenâ saratthakâ ukkutthisaddam pavattimsu, celukkhepam pavattitha. kimatthâya mahâpañña pañcamam pathavikampanam? etam attham pavakkhahi tava chandavasanuga. anvaddhamâsam pâtimokkham uddisissanti te tadâ, 55 uposathagharam nâma idh' okâse bhavissati. aparam pi ca okâse theram pupphavaram adâ, thero ca puppham âdâya tamokâse pamuñcayi. tatthâpi pathavî kampi chattham pathavikampanam. idam pi acchariyam disvâ mahâjanâ samâgatâ aññamaññam pamodanti vihâro hissatî idha. | bhiyyo cittam pasâdetvâ râjâ therànam abravi: kimatthâya mahâpañña chattham pathavikampanam? yavata samghika labham bhikkhusamgha samagata idh' okâse mahârâja labhissanti anâgate. |

<sup>50.</sup> paţibujjhi N, paţiechi G1, paţivijjhi Y. — idham okase patiţthissanti (°ssamti G2) uttamo ABG2, i°o° patiţthissam diputtame G1N, idha hessati Z. i°o° patiţthissati diputtame (comp. Mah., p. 86, l. 11)? — 53. rājasenā! — °ukkhepe pavattitha ABG, [°ukkhepam pava]ttitha N, °ukkhepa (°pam M) pavattayum Z. — 54. etam attham mam' akkhâhi? — °anugam ABG2, °anuga G1Zn. — 57. annanne kamkhanti vihârehrājeti idha ABG2, annannannam pamodanti vihâro hissatî (hirannati G1) idha G1N; in Z the hemistich is wanting. annannannam pamodenti vihâro hessatî idha? — 59. labhâ?

sutvå therassa vacanam råjapi tuṭṭhamanaso upanamesi therassa raja puppham varuttamam, | thero ca puppham adaya aparokase pamuñcayi, tatthapi paṭhavi kampi sattamam paṭhavikampanam. | disva acchariyam sabbe rajasena saraṭṭhaka celukkhepam pavattimsu kampite dharaṇitale. | kimatthaya mahapañña sattamam paṭhavikampanam? byakarohi mahapañña, gaṇam kankha vitaratha. | yavata imasmim vihare avasanti supesala bhattaggam bhojanasalam idh' okase bhavissati. | bhanavaram terasamam.

#### XIV.

Therassa vacanam sutvâ râjâ bhivyo pasîdati. aladdhâ campakam puppham therassa abhihârayi. thero campakapupphâni pamuñcittha mahîtale, tatthâpi pathavî kampi atthamam pathavikampanam. imam acchariyam disvâ râjasenâ saratthakâ ukkutthisaddam pavattimsu, celukkhepam pavattitha. kimatthàya mahâvîra atthamam pathavikampanam? byakarohi mahapañña, sunoma tava bhasato. tathâgatassa dhâtuyo attha donâ sârîrikâ, ekam donam mahârâja âharitvâ mahiddhikâ | idh' okâse niharitvâ thûpam kâhanti sobhanam samvegajananatthanam bahujanapasadanam. samâgatâ janâ sabbe râjasenâ saratthakâ ukkutthisaddam pavattimsu mahapathavikampane. Tissârâme vasitvâna vîtivattâya rattiyâ nivâsanam nivâsetvâ pârupetvâna cîvaram | tato pattam gahetvâna pâvisi nagaram puram. pindacâram caramâno râjadvâram upâgami. pâvisi nivesanam rañño, nisîditvâna âsane

60

5

<sup>63.</sup> gaņi BG, gaņī A, gaņam N, jana° Z. — vihāratha ABG, vitāratha N, vinodatha Z.

XIV, 3. In Y the second hemistich runs thus: celukkhepe pavattittha aggàrâmo bhavissati. — 6. nîharitvâ BG, niharitvâ N, nidahitvâ AZ. — kârenti Y. — vv. 7. 8 are wanting in Y. — 8. pârupitvâna?

10 bhojanam tattha bhuñjitvâ pattam dhovitvâna pâninâ | bhuttavi anumodetvá nikkhamitvá nivesaná nagaramhâ dakkhinadvârâ uyyâne Nandane tadâ | kathesi tattha suttantam aggikkhandham varuttamam. tattha pânasahassânam dhammâbhisamayo ahû. desayitvâna saddhammam uddharitvâna pâninam utthâya âsanâ thero Tissârâme punâvasi. | tattha rattim vasitvâna vîtivattâya rattiyâ nivâsanam nivâsetvâ pârupitvâna cîvaram | tato pattam gahetvâna pâvisi nagaram puram. 15 pindacâram caramâno râjadvâram upâgami. pâvisi nivesanam rañño, nisîditvâna âsane bhojanam tattha bhuñjitvâ pattam dhovitvâna pâninâ | bhuttavi anumoditva nikkhami nagara pura. divâvihâram karitvâ Nandanuyyânamuttame kathesi tattha suttantam âsivisûpamam subham. pariyosâne sahassânam pañcamâbhisamayo ahû. desayitvâna saddhammam bodhayitvâna pâninam âsanâ vutthahitvâna Tissârâmam upâgami. | bhiyyo râjà pasanno 'si atthamam pathavikampane. 20 hattho udaggo sumano râjâ therânam abravî: | patitthito vihâro ca samghârâmam mahâraham abhiññâpâdakam bhante mahâpathavikampane. na kho raja ettavata samgharamo patitthito. sîmâsammannanam nâma anuññâtam tathâgato. samânasamvâsakasîmam avippavâsam ticîvaram atthahi sîmânimittehi kittayitvâ samantato | kammavâcâya sâventi samghâ sabbe samâgatâ, evam baddhâni sîmâni ekâvâso 'ti vucçati: vihâram thâvaram hoti ârâmo suppatitthito.

<sup>17.</sup> anumodetvā! — karitvā N, katvāna Y. — 18. saccābhisamayo N. — 20. atthamam AG1, pathamam N, atthame BZ. atthahi patho? atthapatho? — 21. abhiūnāpādaka, as is seen from several passages of the Samantap., is an epithet of the fourth jhāna which an Arahat enters upon when desiring to produce a miracle, for instance an earth-quake. — 22. kho N, vo AG1, ve BG2Z. — anuūnātam AG1N, aūnātam Z, anuūnāto B, anuūnātā G2. — tathāgate G1. See 12, 64. — 24. kammavācam A. kammavācāyo? — Between v. 24 and 25 Z inserts the following words: idam vutte ca therena rājāpi etad abruvi.

mama puttâ ca dârâ ca sâmaccâ saparijjanâ sabbe upasaka tuyham panena saranam gata. I 25 yâcâmi tam mahâvîra, karohi vacanam mama, antosîmambi okâse âvasantu mahâjanâ; | mettâkarunâparetâya sadârakkho bhavissati. pariccagañ ca janeti raja tuyham yadicchakam, l samgho katapariccâgo sîmam sammannayissati. Mahâpadumo Kuñjaro ca ubho nâgâ sumangalâ | sovannanangale yutta pathamam Kotthamalake, caturanginî mahâsenâ saha therehi khattiyo | suvannanangalasitam dassavanto arindamo. samalamkatam punnaghatam nanaragam dhajam subham | 30 nânâpupphadhajâkinnam toranañ ca mahâlamghiyâ, bahucandijalamâlâ, suvannanangale kasi. mahâjanapasâdâya saha therehi khattiyo nagaram padakkhinam katvâ nadîtîram upâgami. I mahâsîmapariccâgâ sîtâ suvannanangale yam yam pathaviyam yattha agamâ Kotthamâlakam. sîmam sîmena ghațite mahâjanasamâgame akampi pathavî tattha pathamam pathavikampanam. disvâ acchariyam sabbe râjasenâ saratthakâ aññamaññam pamodimsu: sîmârâmo bhavissati. | 35

<sup>27. °</sup>pareta Z. mettakarunaparittaya? — sadarakkho AGIN, °kkhâ BG2Z. — janesi C. — râja ABG2R2, râjâ G1Zn. — Mahinda asks the king to point out what direction the boundary line should take (see Mahavamsa, p. 98, 1. 5). This does not imply an act of liberality (pariccaga) on the part of the king, for the ground included by the boundary line does not become locus sacer. Now we see that the MSS. have confounded at vv. 33. 36 the words "pariccaga" and "pariccheda". I therefore believe that a similar confusion has taken place here also, and I propose to read: paricchedañ ca janahi rājā tuyham yadicchakam, samgho kate paricchede .. - 29. caturanginimahaseno? (see Mahav., p. 99. 11. 1. 2.) — 30. samalamkatam N, sumalamgha G1, sumalagghi (°ggi MR) Y. - 31. mahalamghiya BGZn, mahagghiyam A. malagghiyam? - bahucandijalamala BGZn, bahum ca dipamalasu A. bahum ca dipam jalamânam (comp. 6, 75)? — 32. mahājanam pasīdāya N, mahājana pasādiya GI, mahajanapasadaya Z. — 33. mahasimaparitoga ABG2, ° pariccheda Z, ° pariccago N, ° pariccaga G1. - sitam N, sita G1. I propose to correct this stanza thus:

mahâsîmaparicchedam sîtam suvannanangale kasam pathaviyam tattha agamâ Kotthamâlakam. — 34. sîmam sîmena (°me G1) G1N, sîmâya sîmam Y. — mahâjane (°nam G1, °na Z) samâgate Y, [mahâjanasamâga]mo N.

yàvatâ sîmaparicchede nimittam bandhimsu mâlake paţivedesi therânam Devânampiyaissaro. | katvâ kattabbakiccâni sîmassa mâlakassa ca vihâram thâvaratthâya bhikkhusamghassa phâsukam | mamañ ca anukampâya thero sîmâni bandhatu. sutvâna rañño vacanam Mahindo dîpajotako | âmantayi bhikkhusamgham: sîmam bandhâma bhikkhavo. nakkhatte uttarâsâļhe sabbe samghâ samâgatâ, | patiṭṭhapetvâ mâlakam samânasamvâsakam nâma sîmam bandhittha cakkhumâ.

40 vihâram thâvaram katvâ Tissârâmam varuttamam | Tissârâme vâsitvâ vîtivattâya rattiyâ nivâsanam nivâsetvâ pârupitvâna cîvaram tato pattam gahetvâna pâvisi nagaram puram. pindacâram caramâno râjadvâram upâgami. pavisitvâ nivesanam rañño nisîditvâna âsane bhojanam tattha bhuñjitvâ pattam dhovitvâna pâninâ | bhuttâvi anumoditvâ nikkhami nagarâ purâ. divâvihâram karitvâna uyyâne Nandane vane | kathesi tattha suttantam âsivisûpamam tadâ, 45 anamataggiyasuttam ca cariyâpitakam anuttaram | gomayapindaovâdam dhammacakkappavattanam Mahânandanamhi tatth' eva pakâsesi punappunam. iminâ ca suttantena sattâhâni pakâsayi attha ca samghasahassâni pañca janghasatâni ca | mocesi bandhanâ thero Mahindo dîpajotako. ûnamâsam vasitvâna Tissârâme sahaggano | âsâlhiyâ punnamâse upakatthe ca vassake âmantayi nâgare sabbe: vassakâlo bhavissati. [ Mahaviharapatiggahanam nitthitam.

Senâsanam samsâmetvâ Mahindo dîpajotako 50 pattacîvaram âdâya Tissârâmamhâ nikkhami. | nivâsanam nivâsetvâ pârupitvâna cîvaram

<sup>36.</sup> sîmapariccâgo G1N. — 37. sîmassa G1N, sîmâya Y. — 41. vâsitvâ N, vâsetvâ G1, vâsayitvâ ABG2Z. vasitvâna? — 44. anumodetvâ BG. — 47. imâni ca suttantâni? — aṭṭha jaṃghas° N. — pañca saṃghasatâni ca A.

60

tato pattam gahetvâna pâvisi nagaram puram. I pindacâram caramâno râjadvâram upâgami, pâvisi nivesanam rañño, nisîdimsu yathâsane. bhojanam tattha bhuñjitvâ pattam dhovitvâna pâninâ mahâsamayasuttantam ovâdatthâya desayi. ovaditvâna râjânam Mahindo dîpajotako âsanâ vutthahitvâna anâpucchâ apakkami. nagaramha pacînadvara nikkhamitva mahaganî nivattetvâ jane sabbe agamâ yena pabbatam. râjânam pativedesum amaccâ ubbiggamânasâ: sabbe deva mahâtherâ gatâ Missakapabbatam. sutvâna râjâ ubbiggo sîgham yojetvâna sandanam abhiruhitvâ ratham khippam saha devîhi khattiyo. | gantvâna pabbatapâdam Mahindathero sahaggano, Nagaracatukkam nâma rahadam selanimmitam, tattha nahâtvâ pivitvâna thito pâsânamuddhani. sîgham vegena sedâni nippâhetvâna khattiyo dûrato addasa theram pabbatamuddhani thitam. deviyo ca rathe thatvâ rathâ oruyha khattiyo upasamkamitvå theranam vanditvå idam abravî: | rammam rattham jahetvâna mamañ c' ohâya pânino kimatthâya mahâvîra imam âgami pabbatam? [ idha vassam vasissama tîni mâsam anûnakam purimam pacchimakam nâma anuñnâtam tathâgate. karomi sabbakiccâni bhikkhusamghassa phâsukam, anukampam upâdâya mam' attham anusâsatu. | gâmantam vâ araññam vâ bhikkhuvassûpanâyiko. senâsane samvutadvâre vâsam buddhena anûmatam. anuñnatam etam vacanam attham sabbam sahetukam,

<sup>54.</sup> anāpuechā 'va pakkami A. — 57. yojetvā Y. — abhiruhi? — 58 b is wanting in BG2. — Nāngacatakkam A, Nagaram catukkam C1R1, Nagaram catukkam G1MN. Nāgacatukkam? comp. Mahāv., p. 103, l. 2. — selanippitam AG1. selanissitam? — 59. pantitvāna A, nanipatitvāna BG2, nippahitvāna Z, nibbāhetvāna N, nipphambitvāna G1. nib battetvānā? — 60. The words "deviyo ca rathe thatvā" are wanting in ABG2. — kovediye G1Z, deviyo N. — rathe thapetvā? — 61. jahitvāna? — agami? — 62. tathāgatā A, °to BG2, °te G1Zn. See 12, 64. — 64. °nāyiko GZn, °ka B, °kā A. bhikkhuvassūpanāyikam (adj. construed with vāsam)? — anumatam CRG1, anūmatam Mn, anunūnātam ABG2. — 65. anunūnātam Zn, anūnātam ABG. Comp. 15, 5.

65 aji' evâham karissâmi âvâsam vasaphâsukam. gahatthasiddhim sodhetvâ oloketvâ mahâyaso therânam patipâdesi: vasantu anukampakâ. sâdhu bhante imam lenam ârâmam patipajjatu, vihâram thâvaratthâya sîmam bandha mahâmuni. rañno bhaginiyâ putto Mahârittho 'ti vissuto pañcapaññâsa khatteca kulejâtâ mahâyasâ | upasamkamitvå råjånam abhivådetvå idam abravum: sabbeva pabbajissâma varapaññassa santike, brahmacariyañ carissâma, tam devo anumaññatu. 70 sabbesam vacanam sutvâ râjâpi tutthamânaso | therânam upasamkamma ârocesi mahîpati: Mahâaritthapamukhâ pañcapaññâsa nâyakâ, pabbâjehi anuññâtam mahâvîra tav' antike. sutvâna rañño vacanam Mahindo dîpajotako âmantayi bhikkhusamgham: sîmam bandhâma bhikkhavo. samânasamvâsakâ c' eva avippavâsa ticîvaram vihâram thâvaratthâva sîmam bandhâsimâpana. sîmam ca sîmantarikam ca thapetvâ Tumbamâlake mahâsîmâni kittesi Mahindo dîpajotako. bandhitvâ mâlakam sabbam sîmam bandhitvâna cakkhumâ 75 vihâram thâvaram katvâ dutiyam Tissapabbate | punnâya punnamâsiyâ âsâlhamâse uposathe nakkhatte uttaråsålhe sîmam bandhitvåna pabbate [ pabbâjesi Mahârittham pathamam dutiyamâlake, upasampâdesi tatth' eva Tambapannikulissaro, | pañcapaññâsa tatth' eva pabbajjâ upasampadâ. battimsa målakå honti pathamåråme patitthitå, |

<sup>65.</sup> vassaphāsukam? — v. 66 is wanting in BG2Z. — °siddhi AG1, °saddhim N. — sādhetvā? — 68. khattiyā ca A, khatiyā ca B, khatte ca ZGn. tatth' eva? comp. v. 78. — 71. pabbājehi N, °jeti AG1, °jetu BG2Z. — 73. samānasamvāsakam BG2, °kā AG1Z, samānavāsakā N. — avippavāsa ABG2Z, °sā G1N. samānasamvāsakam c' eva avippavāsam ticīvaram? Comp. v. 23. — bandhāsimāpana G, bandhāsimam pana N, bandhāsiyāpana A, bandhāyimāpana B, bandhāma CR, bandhāma bhikhave M. sīmam bandhīmsu·mālakam? — v. 74 and the first hem. of v. 75 are wanting in Z. — 74. Tambamālake BG2, Pattasamālake G1, Tumbamālake A, bāttimsa mālake N. Comp. Mahāv., p. 103, 1. 12. — mahāsīmā ca kittesi ABG2. — Cetiyapabbate BG2. Cetiyapabbate? Missakapabbate? (see Mahāv., p. 106, 1.4.) — 77. °kulissaram B, °rā AG2. °ro G1Zn.

dutiyârâme battimsa vihâre Tissapabbate, avasesakhuddakârâme paccek' ekekamâlake. | patitthapetvâ ârâmam vihâram pabbatuttame dvâsatthi arahantâ sabbe paṭhamam vass' upâgatâ. |

80

Cetiyapabbatapatiggahanam nitthitam. bhanavaram cuddasamam.

# XV.

Gimhane pathame mase punnamase uposathe âgatâ Jambudîpamhâ vasimhâ pabbatuttame. I pañcamâse na vutthamhâ Tissârâme ca pabbate, gacchâma Jambudîpânam, anujâna rathesabha. tappema annapânena vatthasenâsanena ca, saranam gato jano sabbo, kuto vo anabhîrati? | abhivadanapaccupatthanam anjaligarudassanam ciram dittho mahârâja sambuddham dipaduttamam. | aññâtam vat' aham bhante, karomi thûpam uttamam, vijanatha bhumikammam, thupam kahami satthuno. ehi tvam Sumana nâga Pâtaliputtapuram gantvâ Asokam dhammarâjânam evam ca ârocayâhi tvam: | sahâyo te mahârâja pasanno buddhasâsane, dehi dhâtuvaram tassa, thûpam kâhasi satthuno. | bahussuto sutadharo subbaco vacanakkhamo iddhiyâ pâramippatto acalo suppatitthito | pattacîvaram âdâya khane pakkami pabbatâ. Asokam dhammarajanam arocesi yathatatham: upajjhayassa maharaja sunohi vacanam tuvam, sahâyo te mahârâja pasanno buddhasâsane, dehi dhâtuvaram tassa, thûpam kâhati satthuno.

5

10

<sup>79.</sup> Tissap° G1Zn, Missakap° AB2G2, Missap° B1. See v. 75. — avasese kh° BG1. °årâmå °målakâ?

XV, 2. vuţibimba BG2. — Jambudîpânam ABGMnR, °pantam C, °pânnam d'Alwis (Attanag., p. 184). Jambudîpavham? — 4. °paccuţthânam A. — ciradiţtho A. — sambuddho °uttamo? — Comp. Mahâv., p. 104, and Sam. Pâs.: "ciradiţtho no mahūrāja sammāsambuddho, abhivâdanapaccuţthânanjalikammasâmfeikammakaranatthânam n'atthi." — 5. bhûmikampam Y, bhûmikhammam N. bhûmibhâgam? Sam. Pâs.: "karomi bhante thûpam, bhûmibhâgam dâni vicinatha." — karomi Y. — 7. kâhati BG2. — 8. acale Z, d'Alwis.

sutvâna vacanam râjâ tuṭṭho saṃviggamânaso dhâtu pattam apûresi: khippam gacchâhi subbata. | tato dhâtum gahetvâna subbaco vacanakkhamo vehâsam abbhuggantvâna agamâ Kosiyasantike. | upasaṃkamitvâ subbaco Kosiyam etad abravî: upajjhâyassa mahârâja suṇohi vacanam tuvam, | Devânampiyo râjâ so pasanno buddhasâsane, dehi dhâtuvaram tassa, karissati thûpam uttamam. | sutvâna vacanam tassa Kosiyo tuṭṭhamânaso dakkhinakkhakam pâdâsi: khippam gacchâhi subbata. |

dakkhinakkhakam pådåsi: khippam gacchåhi subbata. såmanero ca Sumano gantvå Kosiyasantike dakkhinakkhakam gahetvåna patitthito pabbatuttame. | sampannahirottappako garubhåvo ca pandito pesito theraråjena patitthito pabbatuttame. | sabhåtuko mahåseno bhikkhusamghe varuttame paccuggami tadå råjå buddhasetthassa dhåtuyo. | cåtumåsam komudiyam divasam punnarattiyå ågato ca mahåvîro . . .

20 . . . . gajakumbhe patiṭṭhito. |
akàsi so kuñcanâdam kamsathâlaggiyâhatam,
akampi tattha paṭhavî paccante âgate muni. |
sankhapaṇavaninnâdo bherisaddo samâhato,
khattiyo parivâretvâ pûjesi purisuttamam. |
pacchâmukho hatthinâgo pakkâmi pattisammukhâ,
puratthimena dvârena nagaram pâvisi tadâ. |
sabbagandham ca mâlam ca pûjenti naranâriyo.
dakkhinena ca dvârena nikkhamitvâ gajuttamo, |
Kakusandhe ca satthari Konâgamane ca Kassape
25 patiṭṭhite bhûmibhâge porânâ isayo pure |

<sup>11.</sup> dhâtum Z, d'Alwis. This may be correct. — 13. subbato ABG2, °te G1Z, °co N. — 16. Kosiyasantikam AN, °santike BGZ, d'Alwis. °santikâ? — 18. bhikkhusamghapurakkhato, d'Alwis. — 19. catumâsam ABG, cât° Zn. — komudiyâm A2. D'Alwis: câtumâse komudiyâ divase punnaratiya. câtumâsikomudiyâ divasam? — 19b. 20. These fragments do not form one hemistich, for "patitthita" does not refer to Sumana, but to the relic dish, see Mabâv., p. 106, l. 8. — 21. kamsapâtim (°tî A) va âhatam ABG2, kamsithâlaggiyâhatam G1Z, kamsamâlaggiyâhatam N. D'Alwis: kamsatâlam viyâhatam. — 22. purisuttame G1N. — 25. porâna ABG2Z, d'Alwis, porânâ G1M2n. — °issaro ABG2Z; issare G1, d'Alwis; isayo N. Comp. the Jâtaka quoted by Minayeff, Grammaire P., p. IX.

upagantvâ hatthinâgo bhûmisîsam gajuttamo dhàtuvo Sakvaputtassa patitthapesi narâsabho. I saha patitthite dhatu deva tattha pamodita. akampi tattha pathavî abbhutam lomahamsanam. sabhâtuko pasâdetvâ mahâmacce saratthake thûpitthakam ca kâresi sâmanero Sumanavhayo. paccekapûjam akamsu khattiyâ thûpam uttamam vararatanehi samchannam dhâtudîpam varuttamam. sachattam paccekachattam dvethanavekachattam tathârûpam alamkâram vâlavîjani dassaniyam | thûpatthâne catuddisâ padîpehi vibhâtakâ sataramsi udente va upasobhanti samantato. pattharilâni dussâni nânârangehi cittiyo âkâso vigatabbho hi upari ca parisobhati, ratanamayaparikkhittam aggiyaphalikâni ca kancanavitanam chattam sovannavalikavicittam.

ayam passati sambuddho Kakusandho vinâyako cattâlîsasahassehi tâdîhi parivârito. | karunâcodito buddho satte passati cakkhumâ Ojadîpe 'bhayapure dukkhappatte ca mânuse | Ojadîpe bahû satte bodhaneyye mahâjane buddharamsânubhâvena âdicco padumam yathâ. | cattâlîsasahassehi bhikkhûhi parivârito abbhutthito suriyo va Ojadîpe patitthito. |

<sup>26.</sup> hatthinâgo N, °nàmgo A, °nâge BGZ. — gajuttame G1Z. — 28. dasa bhâtuke N. — saraṭṭhake N, karaṃdake A, karaṭṭhake BG, varaṭṭhake Z, ca raṭṭhake d'Alwis. — The words "sâmaṇero Sumanavhayo" seem to belong to another passage, perhaps to v. 19. — v. 30 is wanting in BG2. — sachattam AGN; setacchattam Z, comp. Mahâv., p. 104, 1.11. — dvethanaveka- (°meka-A) chattam (°jattam A) AGZ, dvemanussadevachattam N. veṭhanam anekachattakam? — vālavijanim? — dassaneyyam AGZ, dassaniyam N. — 31. "padipehi vibhâtakâ" is wanting in Y. — udantave A, udanteva BGZ. — 32. pattharilâni N, pakatikâni Y. — vigatabhho hi N, viya ahosi A, viya ahâsi G, viya abhâyi B, viya abbhâsi Z. — uparûpari sobhati AZ, upari ca paris° BG, npari ca pasohati N. — I do not pretend fully to restore this stanza, but I will try at least to correct some of the blunders.

pattharitàni dussani nanarangehi cittiya (cetiye? see Mah., p. 108, l. 10 et seq.),

âkâso vigatabbho va uparûpari sobhati, | 33. aggiphalikâni ca A, aggiyathalikâni ca (°phalikâni ca M2) BGZ, [a]gghi-[yaphalikâni ca] N.

Kakusandho Mahâdevo Devakûţo ca pabbato
Ojadîpe 'bhayapure Abhayo nâma khattiyo. |
nagaram Kadambakokâse nadîto âsi mâpitam
suvibhattam dassaneyyam ramanîyam manoramam. |
punnakanarako nâma pajjaro âsi kakkhalo,
i jano samsayam âpanno maccho va kuminâmukhe. |
buddhassa ânubhâvena pakkanto pajjaro tadâ.
desite amate dhamme patiţihite jinasâsane |
caturâsîtisahassânam dhammâbhisamayo ahû.
Paţiyârâmo tadâ âsi dhammakarakacetiyam. |
bhikkhusahassaparivuto Mahâdevo mahiddhiko,
pakkanto 'va jino tamhâ sayam ev' aggapuggalo 'ti. |
ayam passati sambuddho Konâgamano mahâmuni
timsabhikkhusahassehi sambuddho parivârito. |

tiṃsabhikkhusahassehi sambuddho parivârito. |
dasasahassehi sambuddho karuṇâ pharati cakkhumâ,
45 Varadîpe mahâvîro dukkhite passati mânuse. |

Varadîpe bahû satte bodhaneyye mahâjane buddharamsânubhâvena âdicco padumam yathâ. | timsabhikkhusahassehi sambuddho parivârito abbhuṭṭhito suriyo va Varadîpe patiṭṭhito. | Konâgamano Mahâsumano Sumanakûṭo ca pabbato, Varadîpe Vaḍḍhamâne Samiddho nâma khattiyo. | dubbuṭṭhiyo tadâ âsi dubbhikkhi âsi yonakâ, dubbhikkhadukkhite satte macche vappodake yathâ | âgate lokavidumhi devo sammâbhivassati,

50 khemo âsi janapado, assâsesi bahû jane. | Tissatalâkasâmante nagare dakkhinâmukhe vihâro Uttarârâmo kâyabandhanacetiyam. | caturâsîtisahassânam dhammâbhisamayo ahû.

<sup>43.</sup> Mahâdevo patiţţhito pakkanto ca jino? comp. vv. 53. 64. — 44b. sambuddho AGInZ, tâdihi BG2. — 45. dasasahassehi AGIN, dasasahassi ca BG2Z. — karuņā passati Y. karuņāya pharati? comp. v. 56. — 49. dubbhikkham (°kkha A) setaţţhikam ABG2, dubbhikkhi āsi yonakā GIN, dubbhikkhe bhayaplite Z. dubbuţthikā tadā āsi dubbhikkham âsi châtakam? comp. Cariyā Piţa ka: "avuţthiko janapado dubbhikkho châtako mahâ"; Sam. Pâs.: "Varadîpe dubbuţthikā ahosi dubbhikkham dusassam, sattā châtakarogena anayavyasanam āpajjanti." — maccho N. — appodake? comp. Suttanipâta: "phandamânam pajam disvā macche appodake yathā." — 50. janussavo ABG2, °ve Z, °do GI. — 51. nagaradakh° GIN.

60

65

desite amate dhamme suriyo udito yathâ | bhikkhusahassaparivuto Mahâsumano patitthito pakkanto ca mahâvîro sayam ev' aggapuggalo 'ti. |

ayam passati sambuddho Kassapo lokanayako vîsatibhikkhusahassehi sambuddho parivârito. Kassapo ca lokavidû voloketi sadevakam visuddhabuddhacakkhunâ bodhaneyye ca passati. | Kassapo ca lokavidû âhutînam patiggaho pharanto mahâkarunâya vivâdam passati kuppitam | Mandadîpe bahû satte bodhaneyye ca passati buddharamsanubhavena adicco padumam yatha. | gacchissâmi Mandadîpam jotayissâmi sâsanam patitthapemi sammabham andhakare va candima. bhikkhuganehi parivuto âkâse pakkamî jino, patitthito Mandadîpe suriyo abbhutthito yathâ. Kassapo Sabbanando ca Subhakûto ca pabbato, Visâlam nâma nagaram, Jayanto nâma khattiyo, Khematalàkasâmante nagare pacchime mukhe vihâro Pâcînârâmo, cetiyam dakasâtikam. assâsetvâna sambuddho samagge katvâna bhâtuke desesi amatam dhammam patitthapesi sasanam. desite amate dhamme patitthite jinasâsane caturâsîtisahassânam dhammâbhisamayo ahû. bhikkhusahassaparivuto Sabbanando mahâyaso patitthito Mandadîpe, pakkanto lokanâyako 'ti. |

ayam hi loke sambuddho uppanno lokanâyako: sattânam anukampâya târayissâmi pâṇinam. | so 'vapassati sambuddho lokajettho narâsabho nâgânam samgâmatthâya mahâsenâ samâgatâ. | dhûmâyanti pajjalanti verâyanti caranti te

<sup>52.</sup> suriye Y. — udite Y (except G1). — 53. ca Y, va N. — 54. sambuddho G1 nZ, tâdîhi ABG2. — 58. patiţţhissâmi ABG2, patiţţhapemi GZ, [patiţţhape]si N. — sammâ A, sammābha B, sammābham G2, sattânam ("nnam G1) G1 N, yam dhânm Z. — 59. suriye ("yo R) abbhutthite yathâ Y (except G1). — 61. pracchimâmukhe? comp. v. 83: uttarâmukho. — "sâṭakam? Comp. 17, 10. — 62. bhâtuke ABG2Z, bhâsite G1, tâsike N. Comp. Mahâv., p. 93, l. 13. — 65. târayanto ("nto ca BG2) pâṇino ABG2, târayissâmi pâṇinam G1 N, desesi dhammam uttamam Z. — 66. so va ABG, so ca Z, te so N. — 67. dhūpâyanti? see Mahâvagga, I, 15. — verâyanti Z, verayanti ABG2, verânañ ca G1 N.

mahâbhayan ti vipulam dîpam nâsenti pannagâ. |
agamâ ekîbhûto 'va: gacchâmi dîpam uttamam
mâtulam bhâgineyyam ca nibbâpessâmi pannage. |
aham Gotamasambuddho, pabbate Cetiyanâmake,
Anurâdhapure ramme Tisso nâmâsi khattiyo. |
Kusinârâyam bhagavâ Mallânam Upavattane
70 anupâdisesâya sambuddho nibbuto upadhikkhaye. |
dve vassasatâ honti chattimsa ca vassâ tathâ,
Mahindo nâma nâmena jotayissati sâsanam. |
nagarassa dakkhinato bhûmibhâge manorame
ârâmo ca ramanîyo Thûpârâmo 'ti suyyare. |
Tambapannîti sutvâna dîpo abbhuggato tadâ.
sârîrikam mama dhâtum patiţthissam diputtame. |

buddhe pasannâ dhamme ca samghe ca ujuditthikâ bhave cittam virâjeti Anulâ nâma khattiyâ. deviyâ vacanam sutvâ râjâ theram id' abravî: 75 buddhe pasannâ dhamme ca samghe ca ujuditthikâ | bhave cittam virâjeti, pabbâjehi Anûlakam. akappiya maharaja itthipabbajja bhikkhuno, âgamissati me râjâ Samghamittâ bhaginiyâ, Anulam pabbajetvana mocesi sabbabandhana. Samghamittâ mahâpaññâ Uttarâ ca vicakkhanâ Hemâ ca Mâsagallâ ca Aggimittâ mitâvadâ Tappa Pabbatachinna ca Malla ca Dhammadasiya, ettakâ tâ bhikkhuniyo dhutarâgâ samâhitâ odátamanasamkappá saddhammavinaye ratá | khînâsavâ vasî pattâ tevijjâ iddhikovidâ 80 uttamante thitâ tattha âgamissanti tâ idha. mahâmattaparivuto nisinno cintiye tadâ

<sup>67.</sup> muhum bhayanti (bhây° A) ABG2. — vepullam Zn. pharanti te mahâbhayam ativipulam? — vv. 69—76 are wanting in BG2. — 69. ayam? — pabbato °nâmako? — 72. suyyate? — 73. patiṭṭhissa N, patiṭṭhissam CG, patiṭṭhissam AMR. sârīrīkâ m° dhâtû patiṭṭhissanti? — vv. 74—77 are given in the MSS. with a number of omissions and transpositions which it is superfinous here to indicate. — 77. mocesi AG1Zn, moceti BG2. — 78. Comp. 18, 11. 12. — Mâsâ BGZ, Mâyâ A, Hemâ N. — Mâragallâ N. — Tappâ Pabbatachinnâ ca N, Sabbatâ (subb° ABG2) Sinnâ va (ca M) Y. — Mâlâ Y. — Dhammatasiyâ Y, Dhammadâpiyâ N. — 80. uttamatthe AZ. This may be the correct reading. — 81. nisinne BG2Z. — cintiye G1Z, cintaye N, khattiye AB, khantiye G2.

mantitukâmo nisîditvâ mattânam etad abravî. Arittho nâma khattiyo sutvâ devassa bhâsitam | therassa vacanam sutvà uggahetvâna sâsanam dáyakam anusásetvá pakkámi uttarámukho. nagarassa ekadesamhi gharam katvana khattiya dasa sîle samâdinnâ Anulâdevîpamukhâ | sabba pañcasata kañña abhijata jutindhara Anulam parikkarontâ sâyampâto bahû janâ. | nâvâtittham upagantvâ âropetvâ mahânâvam sågaram samatikkanto thale patvå patitthito. Viñjhâtavim atikkanto mahâmatto mahabbalo Pațaliputtam anuppatto gato devassa santike. putto deva mahârâja atrajo Piyadassano Mahindo nâma so thero pesito tava santikam. Devânampiyo so râjâ sahâyo Piyadassano buddhe abhippasanno so pesito tava santike. bhâtuno vacanam tuyham âmantesi mahâ isi. râjakaññe Samghamitte Anulâ nâma khattiyâ | sabbâ tam apalokenti pabbajjâya purakkhakâ. bhàtuno sâsanam sutvâ Samghamittâ vicakkhanâ | turitâ upasamkamma râjânam idam abravî: anujana maharaja, gacchami dîpalanjakam. bhâtuno vacanam mayham âmantesi mahâ isi. bhâgineyyo ca Sumano putto ca jetthabhâtu te | gatâ tava piyo mayham gamanam vârenti dhîtuyâ. bhârikam me mahârâja bhâtuno vacanam mama, râjakaññâ mahârâja Anulâ nâma khattiyà sabbâ mam apalokenti pabbajjâya purakkhakâ. bhânavâram pannarasamam.

81. mantetukâmo? — khattiyam Z, khattam ABG, mattanam N. (a) maccânam? mantînam? — 83. dâsakam Z, dây° ABG, dâr° N. ayyakam abhivâdetvâ? Comp. Mahâv., p. 110, l. 6. — 85. parikkharontâ? — 86. âruhitvâ? — thale patvâ N, thapetvâna N. — 88. putto deva N, putto (°tte A) te ABG, putto te deva Z. — Piyadassana BG2. — 89. Piyadassana B. — vv. 90 and 91ª are wanting in BG2Z, 90½ also în AG1. — 90. bh° vacanam tassâ âmantesi mahâ isi? — râjakaññâ? comp. v. 95. — 91. purakkhakâ Y, purakkhikâ N (the same at v. 95). purekkharâ? Comp. Sam. Pâs.: "Anulâpi khattiyâ itthisahassaparivutâ pabbajjâpurekkhârâ mam paţimâneti." — vv. 93½ and 94ª are wanting in BG2Z. — 93. jetthabhâtâ te (i. e. Mahinda)? — gatâ tava piyo N, laddhâ ca pitaro (pitayo F) AFG. gatâ tava piye? — vâresi AFG. — 95. purekkharâ? see v. 91.

85

90

95

## XVI.

Caturanginim mahâsenam sannayhitvana khattiyo tathâgatassa sambodhim àdâya pakkamî tadâ. I tîsu rajjesu atikkanto Viñjhâtavîsu khattiyo atikkanto brahârañnam anuppatto jalasâgaram. caturanginî mahâsenâ bhikkhunîsamghasâvikâ mahâsamuddam pakkantâ âdâya bodhim uttamam. upari devânam turiyam hetthato ca manussakam câtudisâmânusaturiyam, pakkanto jalasâgare. muddhani avaloketvâ khattiyo Piyadassano 5 abhivadayitva tam bodhim imam attham abhasatha: | bahussuto iddhimanto sîlavâ susamâhito dassane akappiyam mayham atappaneyyam mahajanam. tattha kanditvâ roditvâ oloketvàna dassanam khattiyo patinivattetvâ agamâ sakanivesanam. udake ca nimmitâ nâgâ devatâkâse ca nimmitâ rukkhe ca nimmità devà naganivasanam pi ca | parivarayimsu te sabbe gacchantam bodhim uttamam. amanâpâ ca pisâcâ bhûtakumbhandarakkhasâ bodhim paccantam âyantam parivarimsu amânusâ. tâvatimsâ ca yâmâ ca tusitâpi ca devatâ 10 nimmânaratino devâ ye devâ vasavattino | bodhim paccantam ayantam tutthahattha pamodita, tettimså ca devaputtå sabbe Indapurohitå | bodhim paccantam ayantam appothenti hasanti ca. Kuvero Dhatarattho ca Virûpakkho Virûlhako | cattâro te mahârâjâ samantâ caturodisâ parivarayimsu sambodhim gacchantam dipalanjakam. mahâmukhapaṭahàro divillàtatadindimâ bodhim paceantam ayantam sâdhu kîlanti devatâ. | pâricchattakapuppham ca dibbamandâravâni ca

XVI, 3. bhikkhunîsanghapâmukhâ? — 4. catuddisâmân° ABG. câtuddisamânusaturiyam? — 5. apaloketvâ N, acaloketvâ F, avaloketvâ Y. — 6. I do not try to correct the second hemistich. — 7. paţinivattitvâ A. — v. 8 is wanting in BG2. — nâgâ (nâmgâ A) nivesanam pi ca AGZ, nâgâ nivâsanam pi ca F, nâgâdhivâsanâ pi ca N. nâganivâsane pi ca? — 9°. parivârayimsu A. — v. 14 is wanting in BG2Z. — °paţahâ ca?

20

25

dibbacandanacunnam ca antalikkhe pavassati, bodhim paccantam âyantam pûjayanti ca devatâ. | campakâ sallâ nimbâ nâgapunnâgaketakâ jalasâgare mahâbodhim devâ pûjenti satthuno. nâgarâjâ nâgakaññâ nâgapotâ bahû janâ bhavanato nikkhamitvâ pûjenti bodhim uttamam. nânâvirâgavasanâ nânârâgavibhûsitâ jalasågare mahåbodhim någå kîlanti sådhu no. | uppalapadumakumudanîlâni satapattakam kallahâram kuvalayam adhimuttamadhugandhikam | takkârikam kovilâram pâtalim bimbajàlakam asokam sâlapuppham ca missakam ca piyangukam nâgâ pûjenti te bodhim sobhati jalasâgare. âmoditâ nâgakaññâ nâgarâjâ pamoditâ bodhim paccantam âyantam nâgâ kîlanti sâdhu no. tattha manimayâ bhûmi muttâphalikasanthatâ, åråmapokkharaniyo nånåpupphehi vicittå. sattâhakam vasitvâna sadevâ sahamânusâ bhavanato nikkhamantam pûjenti bodhim uttamam. mâlâdâmakalâpâ ca nâgakaññâ ca devatâ âvijjhanti ca celâni sambodhiparivâritâ. bodhim paccantam âyantam sâdhu kîlanti devatâ. pâricchattakapuppham ca dibbamandâravâni ca dibbacandanacunnam ca antalikkhe pavassati. naga yakkha ca bhûta ca sadeva sahamanusa jalasâgaram âyantam sambodhiparivaritâ | tattha naccanti gâyanti vâdayanti hasanti ca pothenti digunam bhujam te bodhiparivâritâ. nâgâ yakkhâ ca bhûtâ ca sadevâ sahamânusâ kittenti mangalam sotthim niyate bodhim uttamam. nâgâ dhajapaggahitâ nîlobhâsâ manoramâ kittenti bodhim uttamam patitthitam dîpalanjake. | Anurâdhapurâ rammâ nikkhamitvâ bahû janâ

<sup>16</sup>a. One syllable is wanting. We should probably for "sallâ" read "salalâ" or "sallakâ"; comp. Apadâna (Phayre MS., fol. kû'): "campakâ salaļā nimbā nāna- (sic) punnāgaketakâ."— 18. sādhu no Zn, sādhuyo AFG, sādhuso B. — 19. atimuttam m°? — 21. sādhu no N, sādhuso BG2, sādhuyo AFG1Z. — 22. tattha ABG2Z, tassa G1X. — 28. nīyate AZ, nīyatam B, nīyate F2G, nīyato F1, nīyāte N. nīyantam? — "uttamē F, "uttamam Yn.

parivârayimsu sambodhim saha devehi khattiyo |
parivârayimsu sambodhim saha puttehi khattiyo
gandhamâlam ca pûjesum gandhagandhânam uttamam. |
vîthiyo ca susammaṭṭhâ agghiyâ ca alamkatâ.
saha patiṭṭhite bodhi kampittha paṭhavî tadâ 'ti. |
dâpesi râjâ aṭṭhaṭṭha khattiyesu pan' aṭṭhasu
sabbajeṭṭham bodhiguttam rakkhitum bodhim uttamam. |
adâsi sabbaparihâram sabbâlamkâraphâsukam,
solasa lamkâ mahâlekhâ dharanî bodhigâravâ. |
tathâ susincattharam câpi mahâlekhaṭṭhâne ṭhape.

so kulasahassakam katvâ ketuchâditta pâlanam, |
suvannabheriyà raṭṭhaabhisekâdimangale.
ekañ janapadam datvâ Candaguttam ṭhapesi ca |
Devaguttapâsâdam bhûmi cekam yathâraham,
kulânan tâdaññesam vâ gâmabhoge pariccaji. |

Rañño pañcasatâ kaññâ aggajātā yasassinî pabbajiṃsu ca tâ sabbâ vîtarâgâ samâhitâ. | kumârikâ pañcasatâ Anulâparivâritâ pabbajiṃsu ca tâ sabbâ vîtarâgâ samâhitâ. | Ariṭṭho nâma khattiyo nikkhanto bhayaanduto pañcasataparivâro pabbaji jinasâsane.

40 sabbeva arahattappatta sampuṇṇâ jinasasane. |
hemante paṭhame māse supupphite dharaṇîruhe
âgato so mahâbodhi patiṭṭhito Tambapaṇṇike 'ti. |
bhâṇavâraṃ soḷasamaṃ.

# XVII.

Battiṃsa yojanaṃ dîghaṃ aṭṭhârasahi vitthataṃ yojanasataâvaṭṭaṃ sâgarena parikkhitaṃ |

<sup>30.</sup> saha devîhi? — 31. gandhagandhanam N, gandho gandhanam (°ram F) AF, gandho gandhâdim (°dam G1) BG, gandhodakam Z. gandhâgandhânam? — 33. bodhiguttim? — vv. 34—37 are wanting in BG2Z. — 34. sabbâlamkârupâgatâ N, sabbâlamkâram âgatam F, sabbâlamkârapâsukam AG1. — lamkâ AG1N, sanghâ F. — mahâlekham AFG. — dharani AF. soļas'akā mahâlekha dharani (locative) bodhigaravâ? — 35. tathâpi supiñcattharâpiñcâpi AG, tathâ susiñcatthañ câpi N, tathâ susañcittharañ câpi F. tathâ sucisantharañ câpi (comp. Mahâv., p. 118, 1.4)? — kulayakam AG, kulasahassakam N, kusalassakam F. — ketum châdittha (°tta G) AFG. I do not try any conjecture. — 36. °bheriyo? — raṭṭhu AG. — datvâ datvâ Cand° AG. — 37. Dev° ca bhûmiccâgam? — dadaññesam vâ F, tarasamvâsâ AG. tadaññesañ ca? — 40. bhayañcuto Y, bhayaanduto N, bhayañcuto F.

Lankadîpavaram nama sabbattha ratanakaram upetam nadîtalâkehi pabbatehi vanehi ca. | dîpam purañ ca râjâ ca upaddutañ ca dhâtuyo thûpam dîpañ ca pabbatam uyyânam bodhi bhikkhunî l bhikkhu ca buddhasettho ca terasa honti te tahim; ekadese caturonâmam sunâtha mama bhâsato. I Ojadîpam Varadîpam Mandadîpan ti vuccati Lankadîpavaram nama Tambapannîti nayati. | 5 Abhayapuram Vaddhamânam Visâlam Anurâdhapuram purassa caturonâmam catubuddhâna sâsane. Abhavo ca Samiddho ca Jayanto ca narâdhipo Devànampivatisso ca râjâno honti câturo. rogadubbutthikañ c' eva vivâdayakkhâdhivâsanam caturo upaddutâ ete catubuddhavinoditâ. Kakusandhassa bhagavato dhàtu dhammakarako abû, Konâgamanassa buddhassa dhâtu kâyabandhanam ahû, Kassapassa sambuddhassa dhâtu udakasâtakam, Gotamassa sirîmato donadhâtu sârîrikâ. 10 Abhayapure Patiyârâmo, Vaddhamânassa Uttarâ, Visâle Pâcînârâmo, Thûpârâmo 'nurâdhassa dakkhine caturo thûpâ catubuddhâna sàsane. Kadambakassa sâmantâ nagaram Abhayapuram, Tissatalakasamanta nagaram Vaddhamanakam, Khematalâkasâmantâ Visâlam nagaram ..., ..... Anurâdhapuram, .... tatth' eva caturodîpavicâranam. Devakûto Sumanakûto Subhakûto 'ti vuccati, Sîlakûţo nâma dâni catupannatti pabbate. Mahâtittham nâma uyyânam Mahânâmañ ca Sâgaram Mahâmeghavanam nâma vasantam ariyâpatham

caturolokanathanam pathamam senasanam ahû.

XVII, 3. thúpam dahañ ca? — 4. ekadese caturo (cattaro BG2) nàma ABFG, ekadesena vakkhâmi Z, ekadesam caturonamam N. — 8. catubuddhâ vin° BGFZ; this may be the correct reading. — 11. Uttaro A1. — dakkhino ABG, °ne ZFn. — 13. After the words "Visālam nagaram" N inserts "puram", Z: "ahu". Evidently some words are wanting. — tath' eva caturodisâvicâraṇam? — 14. Silâkûţo Z. — 15. Mahanomam N, Mahânopañ F. (Comp. Mahav., pp. 92. 93.) — pasattham? — catunnam lok° ABG2.

Kakusandhassa bhagavato sirîsabodhim uttamam àdâya dakkhinam sâkham Rucânandâ mahiddhikâ Ojadîpe Mahâtitthe ârâme tattha ropitâ. Konagamanassa bhagavato udumbarabodhim uttamam âdâya dakkhinam sâkham Kandanandâ mahiddhikâ | Varadîpe Mahânomambi ârâme tattha ropitâ. Kassapassa bhagavato nigrodhabodhim uttamam | âdâya dakkhinam sâkham Sudhammâ nâma mahiddhikâ Sâgaramhi nâma ârâme ropitam dumacetiyam. Gotamassa bhagavato assatthabodhim uttamam 20 âdâya dakkhinam sâkham Samghamittâ mahiddhikâ | Mahâmeghavane ramme ropitâ dîpalanjake. Rucânandâ Kanakadattâ Sudhammâ ca mahiddhikâ bahussutâ Samghamittâ chalabhiññâ vicakkhanâ catasso tâ bhikkhuniyo sabbâ ca bodhim âharum. | sirîsabodhi Mahâtitthe, Mahânâme udumbaro, Mahâsâgaramhi nigrodho, assattho Meghavane tadâ | acale caturârâme catubodhi patitthitâ. acale senâsanam rammam catubuddhâna sâsane. Mahâdevo chalabhiñño Sumano patisambhido mahiddhiko Sabbanando Mahindo ca bahussuto 25 ete therâ mahâpaññâ Tambapannipasâdakâ.

Kakusandho sabbalokaggo pañcacakkhûhi cakkhumâ sabbalokam avekkhanto Ojadîpavar' addasa. | punnakanarako nâma ahû pajjarako tadâ. tasmim samaye manussânam rogo pajjarako ahû. | rogena phuṭṭhâ bahujanâ bhantamacchâ va thalamhi ṭhitâ socanti dummanâ |

bhayaṭṭità na labhanti cittasukhasàtam attano. disvàna dukkhite satte rogabandhena dûsite | cattâlîsasahassehi Kakusandho lokanâyako

<sup>17.</sup> Kanakadattâ A, Kandanandâ (°ntâ G1) G1N, Kanandâ BFG2, Nandâ nâma Z. — 18. Mahânâmamhi A, Majamgânomamhi BG, Janomamhi Z, Mahânomamhi X. — 19. ropitâ? — 21. Kandanandâ X, Kandânandâ G1. — 22. sabbâ va F. — 23. Mahânome XG1. — 24. caturorâme YF. — catubodhî? — 24<sup>b</sup>. acalo Y, ajalo F. — sâsanam G1N, °ne YF. — 28. bhantam° X, pantam° G1, mattam° A, pattâ m° BG2Z. — thitâ N, utthitâ Y, utthito nthito F. — 29. rogabhayena A, rogabhantena BGZ, rogabandena F, rogabandhena N,

rogânam bhindanatthâya Jambudîpâ idhâgato. 30 cattâlîsasahassehi chalabhiññâ mahiddhikâ parivârayimsu sambuddham nabhe candam va târakâ. I Kakusandho lokapajjoto Devakûtamhi pabbate obhâsetvâna devo va patitthâsi sasâvako. Ojadîpe Devakûtamhi obhâsetvâ patitthitam devo 'va mañnanti sabbe na jânanti tathâgatam. | udentam arunuggamamhi punnamâse uposathe ujjäletväna tam selam jalamanam sakananam | disvâna selam jalamânam obhâsentam catuddisam tutthahatthâ janâ sabbe sarâjâ Abhave pure. | 35 passantu mam janà sabbe Ojadîpagatâ narâ iti buddho adhitthâsi Kakusandho lokanâvako. isisammato Devakûto manusse abhipatthito. upaddave pajjarake manussabalavâhanâ nikkhamitvå janå sabbe saråjå nagarå purå tattha gantvâ namassanti Kakusandham naruttamam. abhivâdetvâna sambuddham râjasenâ saratthakâ devà 'ti tam maññamana agata te mahajana. anuppattà janà sabbe buddhasettham narasabham. adhivâsetu me bhagayâ saddhim bhikkhugane saha | ajjatanàya bhattena, gacchâma nagaram puram. adhivaseti sambuddho tunhî rajassa bhasitam. I adhivâsanam viditvâna râjasenâ saratthakâ pûjâsakkârabahute tadâ puram upâgamum. mahâ ayam bhikkhusamgho, janakâyo anappako, nagarake atisambâdhe akatabhûmi pure mama. atthi mayham bahuyyanam Mahatittham manoramam asambadham adûrattham pabbajitanulomikam | patisallanasaruppam patirupam tathagatam tatthâham buddhapamukham samgham dassâmi dakkhinam. 45

<sup>30.</sup> bhindanatthâya N, bandhan° BG, bandan° F, mocanatthâya AZ. — 31. °sahassâ hi BG2. °sahassâni? — vv. 33° — 35° are wanting in A. — 33. devo va X, na (omitting devo) YF; devo ti (comp. v. 39)? — 34. udayâ arun° N. — 37. manusse abhipatithìto Y, m° abhipatthìto F. manusse h'abhipatthìto? — upaddute N. — manussabalavâhane N, °nam FG1Z, °nâ ABG2. — 39. devo 'ti? — 41. adhivâsesi AZ. — 42. pûjâsakkâram katvâna te ABG2, °kkârabahunâ te Z, °kkârabahute N, °kkâ bahu ca te (va te) FG1. pûjâsakkâra bahulâ? — 44. bahuyyânam FG1Zn, brahuyyânam ABG2.

sabbo jano passevva tam buddham samghañ ca dassanam. cattâlîsasahassehi bhikkhusam@hapurakkhato | Kakusandho lokavidû Mahâtitthamhi pâpuni. patitthite Mahâtitthamhi uyvâne dipaduttame akâlapupphehi sanchannâ yam kinci ca latâ dumâ. sovannamavabhinkaram samadava mahinati onojetvána Lamkattham jalam hatthe akáravi. im' âham bhante uvyânam dadâmi buddhapâmukhe. samohassa phâsuvihâram rammam senâsanam ahû. patiggahesi uyyanam Kakusandho lokanayako, 50 pakampi dharanî tattha pathamam senâsanam tadâ. pathavîacalam kampetam thito lokagganâyako: aho nûna Rucânandâ bodhim haritvâ idhâgatâ. Kakusandhassa bhagavato cittam aññâya bhikkhunî gantvâ sirîsamahâbodhimûle thatvâ mahiddhikâ, buddho ca icchati bodhi Ojadîpamhi rohanam, manusa cintayam tattha bodhim aharitum gama. I anumatam buddhasetthena anukampaya panino mama iddhânubhâvena dakkhinasâkhâ pamuccatu. Rucânandâ imam vâkyam yâcamânâ katañjali 55 muccitvâ dakkkinasâkhâ patitthâsi katâhake. gahetvána Rucánandá bodhim suvannakatáhake pancasatabhikkhunîhi parivâresi mahiddhikâ. tadâpi pathavî kampi sasamuddam sapabbatam âloko 'va mahâ âsi abbhuto lomahamsano. disvâ attamanâ sabbe râjasenâ saratthakâ añjalim paggahetvâna namassanti bodhim uttamam. âmoditâ marû sabbe devatâ hatthamânasâ ukkutthisaddam pavattesum disvâ bodhivaruttamam.

<sup>47.</sup> patițihe N, titthite A, saha patițihite BGZ, saha patițihe F. — 48. samchantam kimci ca A. — Instead of "yam kinci" we should expect a preterite ending in -imsu. — 49. lamkattha R, lamtattha C, lamtattham M, lamkatam F. — âkiri A. — rammam N, mam F, imam Y. — 50. ahû A (instead of tadā). Perhaps we should transpose ahû (v. 49), and tadâ (v. 50). — 51. [pa]tha[v]āja[lam] N, pathavîajalam F. — kampento ABG2. — 52. Y omits gantvâ. — 53. rohanam (sic) BG, ropanam AZ, rûhanam X. — manusâ N, manasâ F, manussa ABG, manussa Z. — cîntayam Zn, cintayam G1, cintayum ABG2, cittayan F. — manusâcintiyam tattha bodhim âharitum gamâ? — 57. sasamuddà Z. — âloko ca AGZ. — 59. marû ABG, maru Z, manu F, narâ N.

65

70

75

cattâro ca mahârâjâ lokapâlâ yasassino ârakkham sirîsabodhissa akamsu devatâ tadâ. I tâvatimsâ ca ye devâ ye devâ vasavattino Yamo Sakko Suyamo ca Santusito Sunimmito sabbe te parivârimsu sirîsabodhim uttamam. I añjalim paggahetvâna devasamghâ pamoditâ Rucânandâya sah' eva pûjenti bodhim uttamam. sirîsabodhim âdâya Rucânandâ mahiddhikâ bhikkhunîsamghaparibbûlhâ Ojadîpavaram gami. devâ naccanti hasanti pothenti digunam bhujam Ojadîpavaram yantam sirîsabodhim uttamam. devasamghaparibbûlhâ Rucânandâ mahiddhikâ àdâya sirîsabodhim Kakusandham upâgami. tamhi kâle mahâvîro Kakusandho lokanâyako Mahâtitthamhi uyyâne bodhitthâne patitthito. Rucânandâ sayam bodhim obhâsentam na ropayi, disvâ sayam Kakusandho paggahi dakkhinam bhujam. | bodhiyâ dakkhinam sâkham Rucânandâ mahiddhikâ buddhassa dakkhinahatthe thapayitvâbhivâdayi. parâmasitvâ lokaggo Kakusandho narâsabho adâsi rañño 'bhayassa: imam thânamhi ropaya. yamhi thânamhi âcikkhi Kakusandho lokanâyako tamhi thânamhi ropesi Abhayo ratthavaddhano. patitthite sirîsabodhimhi bhûmibhâge manorame buddho dhammam adesayi catusaccam sanhakâranam. pariyosane satasahassam cattalisa sahassiyo abhisamayo manussânam, devânam timsa koţiyo. sirîsabodhi Kakusandhassa, Konâgamanassa udumbaro, Kassapassâpi nigrodho tayobodhivihâranâ. Sakyaputtassa asamassa bodhi assattham uttamam âharitvâna ropimsu Mahâmeghavane tadâ.

Muṭasîvassa atrajâ ath' aññe dasa bhâtaro Abhayo Tisso Nâgo ca Utti Mattâbhayo pi ca | Mitto Sîvo Aselo ca Tisso Khîro ca bhâtaro,

<sup>71. °</sup>ccam sanhakâranam G1X, °ccappakâsanam A, °ccam sattakâranam BG2, °ccappakâsato Z. — 73. tayo bodhim idh' âharum (°ram B) ABG2Z, tayobodhivihâranâ (°rakâ N, °runâ G1) FG1N. tayobodhivicâranam? comp. v. 13. — 74. bodhim? — 76. Sivo AG. — Kiro ca?

anudevî Anulà ca Mutasîvassa dhîtaro. tadâ ca bilayo agâ Lankâdîpavaruttamam yadâ abhisitto râjâ Mutasîvassa atrajo etthantare vam ganitam vassam bhavati kittakam? | dve satàni ca vassâni chattimsa ca samvacchare sambuddhe parinibbute abhisitto Devânampiyo. âgatâ râjaiddhiyo abhisitte Devânampiye, pharati puñnatejani Tambapannimhi issaro. ratanâkaram tadâ âsi Lankâdîpam varuttamam, 80 Tissassa puññatejena uggatâ ratanâ bahû. disvâna ratanam râjâ hattho samviggamânaso pannâkâram karitvâna Asokadhammassa pâhini. | disvâna tam pannâkâram Asoko attamano ahû, abhisekam nânâratanam puna pâhesi Devânampiyassa. vâlavîjanim unhîsam chattam khaggañ ca pâdukam vethanam sârapâmangam bhinkâram nandivattakam | sivikam sankhavatamsam adhovimam vatthakotikam sovannapåtikatacchum mahaggham hatthapunchanam [ Anotattodakam kâjam uttamam haricandanam 85 arunavannamattikam añjanam nâgamâhatam | harîtakam âmalakam mahaggham amatosadham satthivâhasatam sâlim sugandham sukamâhatam puññakammâbhinibbattam pâhesi Asokasavhayo. Lankâbhisekatisso ca Asokadhammassa pesito abhisitto dutiyâbhisekena Tambapannimhi issaro. dutiyâbhisittam Tissam atikkami timsa rattiyo Mahindo ganapâmokkho Jambudîpâ idhâgato. kârâpesi vihâram so Tissârâmam varuttamam, patitthapesi mahabodhim Mahameghavane tada, | patitthapesi so thupam mahantam ramanevyakam, 90 akâsi Devânampiyo ârâmañ Cetiyapabbate, | Thuparamam akaresi viharam Tissaaramam,

<sup>76.</sup> anudevî G1N, adudevî F, ahudevî BG2, âhud° Z, ahûd° A.—Anulâdevî Sîvalâ ca (comp. 10, 7)? — 77. pilayo N. yadâ ca Vijayo agâ (comp. 6, 19)? — yadâ câbhisitto? — 79. °tejena G1X.—87. Lañkâbhisekatissassa BG2. Lañkâbhiseke Tisso ca .. pesite? —88. atikkami Y, atiggayha N, atikkayha F. atikkamma? — 91. Tissaîrâmam N, Tissaâgamam F, Pissaârâmam ABG2, Vissaâr° G1, Missakârâmam Z. The Tissârâma having been mentioned in v. 89, I propose to read vihâram Issarasamaṇam, comp. Mahâv., p. 119, l. 14; p. 123, ll. 3. 9.

Vessagiriñ ca kâresi Colakatissanâmakam, | tato yojaniko ârâmo Tissarâjena kârito. patiṭṭhapesi mahâdânam mahâpelavaruttamam. cattârîsam pi vassâni rajjam kâresi khattiyo 'ti. |

Mutasîvassa atrajâ ath' aññe catubhâtaro, Uttivo dasavassamhi rajjam kâresi khattiyo. atthavassâbhisittassa nibbuto dîpajotako. akâsi sarîranikkhepam Tissârâme puratthime. paripunnadvâdasavasso Mahindo ca idhâgato, satthivasse paripunne nibbuto Cetivapabbate. 95 samalamkaritvâna punnaghatam toranañ ca mâlagghiyam padîpâ ca jalamânâ nibbuto dîpajotako | râjâ kho Uttiyo nâma kûtâgâram varuttamam dassaneyyam akâresi, pûjesi dîpajotakam. ubho devâ manussâ ca nâgâ gandhabbadânavâ sabbeva dukkhitâ hutvâ pûjesum dîpajotakam. sattâham pûjam katvâna Cetiye pabbatuttame ekacce evam âhamsu: gacchâma nagaram puram. ath' ettha vattati saddo tumulo bheravo mahâ, idh' eva jhapayissama Lankaya dipajotakam. 100 rājā sutvāna vacanam janakāyassa bhāsato: mahâthûpam karissâmi Tissârâmapuratthime. âdâya sakûtâgâram Mahindam dîpajotakam nagaram puratthimadvāram pāvisimsu sarājikā. | majjhena nagaram gantvâ nikkhamitvâna dakkhine Mahâvihâre sattâham mahâpûjam akamsu te. | katvâna gandhacitakam ubho devâ ca mânusâ thapayimsu râjuyyâne: jhâpayissâma subbatam. | sakûtâgâram gahetvâna Mahindam dîpajotakam vihâram padakkhinam katvâ vandâpesum thûpam uttamam. 105 årâmâ puratthimadvârâ nikkhamitvâ mahâjanâ

<sup>92.</sup> yojanikâ ârâmâ .. kâritâ? comp. Mahâv., p. 120, l. 2. — mahâmeghavaruttamam Y, mahâpelavaruttamam N, mahâpelagaruttamam F. Comp. Mahâv., p. 225, l. 15; on p. 202, l. 13 we have the following remark in the Tikâ: "mahâpelabhattâdi pathamam samghamavakânam dâpayîti attho." — 93. dasavassâpi N. dasa vassâni? — 94. Tîssârâmapuratthime? comp. v. 101. — 96b. va X, ca Y. — nibbute °jotake A2BG2. — 97. pûjesi N, pûjesum FZ, pûjetum ABG. — 101. Tîssârâmapuratthito XG1. Comp. v. 98; Mahâvamsa, p. 125, l. 5. — 103. dakkhinâ B, dakkhinâ A. — 105. kûtâgâram Y, kûţâkâram F.

akaṃsu sarîranikhepaṃ bhûmibhâge samantato. | ârûlhâ citakaṃ sabbe rodamânâ katañjalî abhivâdetvâna sirasâ citakaṃ dîpayiṃsu te. | sadhâtum eva tathâsesaṃ jhâyamâno mahâgaṇî. akaṃsu thûpavaraṃ sabbe ârâme yojanike tadâ. | kataṃ sarîranikhepaṃ Mahindaṃ dîpajotakaṃ Isibhûmîti taṃ nâmam samaññâ paṭhamaṃ ahû. | bhânavâram sattarasamam.

## XVIII.

Idani atthi aññe pi therâ ca majjhimâ navâ vibhajjavâdâ vinaye sâsane paveṇipâlakâ, | bahussutâ sîlasampannâ obhâsenti mahim imam, dhutangâcârasampannâ sobhanti dîpalanjake. | Sâkyaputtâ bahû c' ettha saddhammavamsakovidâ. bahunnam vata atthâya loke uppajji cakkhumâ, andhakâram vidhametvâ âlokam dassesi so jino. | yesam tathâgate saddhâ acalâ suppatiṭṭhitâ sabbaduggatiyo hitvâ sugatim upapajjare. | ye ca bhâventi bojjhangam indriyâni balâni ca satisammappadhâne ca iddhipâde ca kevalam | ariyam aṭṭhangikam maggam dukkhûpasamagâminam, chetvâna Maccuno senam te loke vijitâvino 'ti. |

Mâyâdevî ca kaniṭṭhâ sahajâtâ ekamâtukâ bhagavantam thanam pâyesi mâtâ va anukampikâ | kittitâ agganikkhittâ chalabhiññâ mahiddhikâ Mahâpajâpatî nâma Gotamî iti vissutâ. | Khemâ Uppalavannâ ca ubho tâ aggasâvikâ Paṭâcârâ Dhammadinnâ Sobhitâ Isidâsikâ | Visâkhâ Sonâ Sabalâ ca Samghadâsî vicakkhanâ Nandâ ca dhammapâlâ ca vinaye ca visâradâ 10 etâ Jambudîpavhaye vinayaññû maggakovidâ. |

<sup>107.</sup> dîpayimsu te Y, dîpisu teja G1, dîpimsu (dîpisu F) te janâ X. — 108. jhâpayamânâ N, jhâyyamâno F, jhâyamâne Z.

XVIII, 1. therâ pi Y. — vibhajjavâdi A. — vv. 3—44 are wanting in BG2. — 3. Sâkyaputtâ N, Saky° YF. Sâkyaputtîyâ? (or Sâkyaputtî? see schol. Kacc., p. 186, ed. Senart.) — 10. Soņā X, Sokâ AG, Yokâ Z. — Sapalâ ca YF.

therikâ Samghamittâ ca Uttarâ ca vicakkhanâ Hema Pasâdapâlâ ca Aggimittâ ca Dâsikâ | Pheggu Pabbatâ Mattâ ca Mallâ ca Dhammadâsiyâ etâ daharabhikkhuniyo Jambudîpâ idhâgatâ. vinayam vâcayimsu pitakam Anurâdhapuravhaye vinaye pañca vâcesum satta c' eva pakarane. Saddhammanandi Somâ ca Giriddhi pi ca Dâsivâ Dhammà ca dhammapâlà ca vinaye ca visâradâ | dhutavâdâ ca Mahilâ Sobhanâ ca Dhammatâpasâ Naramittà mahâpaññâ vinaye ca visâradâ | theriyovâdakusalâ Sâtâ Kâlî ca Uttarâ, età tadà bhikkhuniyo upasampannà dîpalañjake. abhiñnata ca Sumana saddhammavamsakovida, etâ tadâ bhikkhuniyo dhutarâgâ samâhitâ | sudhotamanasamkappå saddhammavinaye ratâ vîsatibhikkhunîsahassehi Uttarâ sâdhusammatâ sujata kulaputtena Abhayena yasassina. vinayam tâva vâcesum piţakam Anurâdhasavhaye nikâye pañca vâcesum satta c' eva pakarane. abhiññâtâ ca Mahilâ saddhammayamsakovidâ Samantâ Kâkavannassa etâ râjassa dhîtarâ | purohitassa dhîtâ ca Girikâlî bahussutâ Dâsî Kâlî tu dhuttassa dhîtaro sabbapâpikâ, J etâ tadâ bhikkhuniyo sabbapâli durâsadâ odátamanasamkappá saddhammavinave ratá l vîsatibhikkhunîsahassehi saha Rohanam âgatâ, pûjità naradevena Abhayena yasassinâ vinayam vâcayimsu pitakam Anurâdhapuravhaye. |

15

20

<sup>11. 12.</sup> Comp. 15, 77. 78. — 11. Hema AGZn, Soma F. Hema? — Pasadapâlâ N, Pâsâdassalâ FY. — 12. Sallâ YF. — ekādasa bhikkhuniyo? Comp. Mahâvamsa, p. 115, l. 10. — 13. nikâye pañca (comp. vv. 19. 33)? — 14. Saddhammanandi N, Sadhammanavantamga F, Saddhammacandabhā (°hâ A) Y. — Naramittâ (Narām° F) mahāpaññā X, Nagamissâma Y. — 18. Uttarā sâdhusammatā X, Uttarā sâmasammatā Z, Uttarā sâsammatā (sāsamattā A1) AG. We probably ought to read thus: visatibhikkhunīsahassehi saha . . . âgatā. Comp. vv. 23. 25. 32. — pūjitā kulaputtena? (comp. vv. 23. 26. 37.) — 20. dhitaro? — 21. Dāsikālāsāguttassa Y, Dāsikālī tu dhuttassa N, Dāsikālāhu bhuttassa F. — dhītaro sab bapālīkā? — 22. sab bapālī? — 23. As the Bhikkhunīs mentioned here lived in Anurādhapura, I believe that we ought to read: Rohanamh[ā] āgatā. Probably these Bhikkhunīs came from Rohana to Anurādhapura at the time when

Mahâdevî ca Padumâ Hemâsâ ca yasassinî Unnalâ Añjalî Sumâ |

etâ tadâ bhikkhuniyo chalabhiññâ mahiddhikâ 25 solasabhikkhunîsahassehi saha Samghamittâgatâ. pûjitâ Tissarâjena Devânampiyayasassinâ vinayam vâcayimsu pitakam Anurâdhapuravhaye. Mahâsonâ ca Dattâ ca Sîvalâ ca vicakkhanâ Rûpasobhinî appamatta pûjita Devamanusa Nâgâ ca Nâgamittâ ca Dhammaguttâ ca Dâsiyâ cakkhubhûtâ Samuddâ ca saddhammavamsakovidâ | Sapattà Channa Upali ca Revata sadhusammata etâ venayaggînam aggâ Somanadevassa atrajâ | Mâlâ Khemâ ca Tissâ ca dhammakathikamuttamâ 30 vinavam tâva vâcavimsu pathamam apagate bhaye. Sîvalâ ca Mahâruhâ saddhammavamsakovidâ pasâdikâ Jambudîpâ sâsanena bahû janâ | vîsatibhikkhunîsahassehi saha Jambudîpâgatâ yâcitâ naradevena Abhayena yasassinâ. | vinayam vâcayimsu pitakam Anurâdhapuravhaye nikâye pañca vâcesum satta c' eva pakarane. sa-Samuddanavâ devî Sîvalâ râjadhîtaro visâradâ Nâgapâlî Nâgamittâ ca panditâ | Mahilâ bhikkhunîpâlâ ca vinaye ca visâradâ Nâgâ ca Nâgamittâ ca saddhammavamsakovidâ, ss etâ tadâ bhikkhuniyo upasampannâ dîpalañjake [ sabbâ 'va jâtisampannâ sâsane vissutâ tadâ solasannam bhikkhunîsahassânam uttamâ dhurasammatâ l pûjitâ Kutikannena Abhayena yasassinâ vinayam vâcayimsu piţakam Anurâdhapuravhaye. | Cûlanâgâ ca Dhannâ ca Sonâ ca sâdhusammatâ abhiññata ca Sanha ca saddhammavamsakovida |

Abhaya Dutthagâmani, whose father Kâkavanna had been king of Rohana, and whose sister was the chief of these Bhikkhunîs, transferred his residence to Anuradhapura, after the defeat of Elâra.

<sup>24.</sup> Unalâ Y.F. — 25. saha Samghamittâ idhâgatâ N. This passage is hopelessy corrupted. The names both of Samghamittâ and of Devânampiya (v. 26) seem to be out of place here. — 29. venayikânam aggâ? — Chandâ Y. — 30. apagato Y. — 31. pâsâdikâ C.M. — pasâditâ Jambudîpe sasanena bahû jane? — 34. °samuddanâvâ Z. — 38. Dhannâ ca N, Dhammâ ca F; these words are wanting in Y.

45

50

Gamikadhîtâ mahâpaññâ Mahâtissâ visâradâ
Cûlasumanâ Mahâsumanâ Mahâkâlî ca paṇḍitâ |
sambhâvitâ kule jâtâ Lakkhadhammâ mahâyasâ,
Dîpanayâ mahâpaññâ Rohane sâdhusammatâ |
abhiñnâtâ ca Samuddâ saddhammavaṃsakovidâ
vibhajjavâdi vinayadharâ ubho tâ saṃghasobhaṇâ, |
etâ c' aññâ ca bhikkhuniyo upasampannâ dîpalañjake
odâtamanasaṃkappâ saddhammavinaye ratâ |
bahussutâ sutadharâ pâpabâhirakâ ca tâ
jalitvâ aggikkhandhâ va nibbutâ tâ mahâyasâ. |
idâni atthi aññàyo therikâ majjhimâ navâ
vibhajjavâdî vinayadharâ sâsane paveṇipâlakâ
bahussutâ sîlasampannâ obhâsenti mahim iman ti. |

Sivo ca dasa vassâni rajjam kâresi khattiyo, patitthapesi ârâmam vihâram Nagaranganam. Sûratisso dasa vassâni rajjam kâresi khattiyo, kâresi pañcasatârâmam ulâram puññam anappakam. Sûratissam gahetvâna Damilâ Senaguttakâ duve dvådasa vassåni rajjam dhammena kårayum. atrajo Mutasîvassa Aselo Senaguttake hantvâna dasa vassâni rajjam kâresi khattiyo. Elâro nâma nâmena Aselam hantvâna khattiyo catutâlîsa vassâni rajjam dhammena kârayi. | chandâgatim agantvâna na dosabhayamohâgatim tulâbhûto va hutvâna dhammena anusâsi so. hemantam pi ca gimhanam vassanam pi na vassati, satatam megho vassati sattasattâham pi vassati. tîni adhikaranâni âsi .. vinicchi bhûpati, rattim 'va vassati megho divâ pana na vassati. | Kâkavannassa yo putto Abhayo nâma khattiyo dasayodhaparivaro, varano Kandulo tahim, | hanitvâ battimsa râjânam vamsam katvâna ekato, catuvîsati vassâni rajjam kâresi khattiyo. I

bhânavâram aṭṭhârasamam. mahâvâram niṭṭhitam.

<sup>40.</sup> Rohane X, Rosâmano Z, Rosâmane (°ne G) AG. — 41. vibhajjavâdi? — 44. vibhajjavâdi Y, °dâ X. — obhâsenta A, obhâseti GX, obhâsenti Z. Comp. v. 2. — 45. Sîvo BF, Sivo AGZn. — vv. 47. 48 are wanting in YF. — vv. 51—53 are wanting in BG2Z. — 51. vuṭṭhahi X, vaṭṭhati (corrected into vassati) GI, vassati A. — 52. cs AFG. va N

### XIX.

Pâsâdam mâpayi râjâ ubbedham navabhûmikam anagghikan catumukham, pariccâgâ timsa koṭiyo. | sudhâbhûmi thûlaselam mattikam iṭṭhakâya ca visuddhabhûmikâ c' eva ayojâlam tato marumpam | îsasakkharapâsânâ aṭṭhaaṭṭhalikâ silâ phalikarajatena dvâdasa. |

etâni bhûmikammâni kârâpetvâna khattiyo
bhikkhusaṃghaṃ samodhânetvâ cetiyâvattasammiti. |
Indagutto Dhammaseno Piyadassî mahâkathî
5 Buddho Dhammo ca Saṃgho ca Mittanno ca visârado |
Anattano Mahâdevo Dhammarakkhito bahussuto
Uttaro Cittagutto ca Indagutto ca paṇḍito |
Suriyagutto mahânâgo paṭibhânavisârado,
ete kho cuddasa sabbe Jambudîpâ idhâgatâ. |
Siddhattho Maṇgalo Sumano Padumo câpi Sîvalî
Candagutto Suriyagutto Indagutto ca Sâgaro
Mittaseno Jayaseno Acalena ca dvâdasa, |
Suppatiṭṭhito Brahmâ ca Nandisena Sumanadevî ca
putto mâtu pitu c' eva gihibhûtâ tayo janâ. |
kârâpesi Mahâthûpaṃ mahâvihâram uttamaṃ
10 anaggham vîsati datvâ pariccâgo ... |

XIX. vv. 2-4 are wanting in BG2. - 2. mattikâ A. - paruppam G, parupapam ca Z, marumpam N, badumam F, pari A. We ought to read marumbam; comp. Mahavamsa, p. 169, l. 8 (with the correction, p. XXIV); Thûpavamsa (MS. Burnouf 142, fol. kho'): "tassopari ayojâlam, tassopari khînâsavasâmanerehi Himavantato âhatam sugandhamârumbam." — 3. °pâsâna N, °pâsâna G. — atthaatthâlikâ (attha + âli) silâ? — 4. cetiyacattasamiti A, °avattasammuti Z, °avattasamiti G, °avatthasamiti F, ° âvattasammiti N. cetiyâvaţţa[m] sammitam? comp. Mahâv., p. 172, 1. 10; p. 173, l. 1. - 5. Mittako (° ke G1) Y, Mittano F, Ttunno (sic, instead of [Mi]ttunno?) N. Mahâv. Ţîkâ: Mittaṇṇa. — 9. Nandiseno. — mấtâ pitâ c' eva? Comp. Mahâv. Ţîkâ, fol. ţâm: "paţhavikampanâdîhi acchariyehi vimhito raja attano samipe thitam paribbhamanadandakagahakam amaccaputtam tvam konâmo tâtâ 'ti pucchi. aham Suppatițțhitabrahmâ nâma mahâraja 'ti aha. tava pita ko nama tata 'ti vatva mayham pita Nandiseno nama mahârâjâ 'ti vutte, tava mâtâ kânâmâ 'ti pucchi. mama mâtâ Sumaņadevî nâma mahârêja 'ti âha. tenâhu porâna:

Suppatițthitabrahmâ ca Nandiseno Sumanadeviyâ putto mâtâ pitâ c' eva gihîbhûtâ tayo janâ 'ti." —

<sup>10.</sup> The end of the verse may be written thus: pariccagam cattari ca; see Mahav., p. 195, l. 8.

gamikavattam suņitvā bhikkhusamghassa bhāsato adâsi gamikabhesajjam phâsuvihâram .... bhikkhunînam vaco sutvâ harikâle subhâsitam adâsi c' eva bhikkhunînam yadiccham râjaissaro. | silâkathûpam akâresi vihârañ Cetiyapabbate kâresi âsanasâlam Jalakam nâma uttamam. Girinâmaniganthassa vutthokâse tahim kato Abhayagirîti paññatti vohâro samajâyatha. Âlavatto Sâbhiyo ca Panayo Palaya-Dâthikâ cuddasavassam satta māsā pañca rājāno kārayum. | Saddhâtissassâyam putto Abhayo nâma khattiyo Dâthikam Damilam hantvâ rajjam kâresi khattiyo. I Abhayagirim patitthapesi silâthûpam cetiyamantare. dvadasavassam pañca masani rajjam karesi khattiyo. satta yodhâ Abhayassa ârâmam pañca kârayum; Uttivo ca Sâliyo ca Mûlo Tisso ca Pabbato Devo ca Uttaro c' eva ete kho satta yodhino. vihâram Dakkhinam nâma Uttiyo nâma kârayi, Sâliyo Sâliyârâmam, Mûlo ca Mûlaâsayam, Pabbato Pabbatârâmam, Tisso Tissârâmam kare, Devo ca Uttaro c' eva Devâgâram akamsu te. | Kàkavannassa atrajo Mahâtisso mahîpati dinne kathikam katvâna sâlikkhette mahîpati adâsi Summatherassa santacittassa jhâyino. yantam kathikam katvana tini vassam anunakam mahâdânam pavattesi bhikkhu kotisahassiyo. katapuñno mahâpañno Abhayo Dutthagâmani kâyassa bhedâ sappañño tusitam kâyam upâgami. bhânavâram ekûnavîsatimam.

### XX.

Kâkavaṇṇassa yo putto Tisso nâmâ 'ti vissuto kârâpesi mahâthûpaṃ Tisso vihâram uttamo. |

<sup>11.</sup> gamikavattham Y, kamikavattam F, gamikavattakam N. — 12. hanikâle N, mārikāle F. I do not understand this word. — 13. silāthūpam A, comp. Mahāv., p. 202, l. 1. — vihāre A. — 14. vuṭthokāse N, phuṭthokāse F, puṭthokāse BGZ, vutthokāse A. Comp. Mahāv., p. 203, l. 6. — gato BFGZ, kato AN. — 15. The first two names ought to be Pulahattho and Bāhiyo. — sattamāsam? satta māsāni? — 17. Abhayagiri YF. — 22. yante? — bhikkhû koto? — 23. mahāpunno FY.

vihâram kârâpayati Kallakâlena uttamam aññañ ca bahu vihâram Saddhâtissena kâritam. | caturâsîtisahassâni dhammakkhandham mahâraham. ekekadhammakkhandhassa pûjam ekekam akârayi. | pâsâdañ ca akâravi manuññam sattabhûmikam, lohitthakena châdesi Saddhâtisso mahâyaso; | Lohapâsâdakam nâma samañña pathamam ahû. 5 kârâpesi kharâpindam, Mahâthûpe varuttame | hatthipâkâram kâresi parivâram manoramam, caturassañ ca kâresi talâkam tâvakâlikam. atthârasâni vassâni rajjam kâresi khattiyo. katvâ aññam bahu puññam datvâ dânam anappakam kâyassa bhedâ sappañño tusitam kâyam upâgami. | Saddhâtissassa atrajo Thûlathano 'ti vissuto kârâpesi mahârâmam vihâram Alakandaram. dasâham ekamâsañ ca rajjanı kâresi khattiyo. I Saddhâtissassa atrajo Lañjatisso 'ti vissuto navavassam chamâsam ca issariyam anusâsi so. karapesi tilancanam Mahathupe varuttame, 10 patitthâpesi ârâmam Kumbhilâdhimanoramam. kåråpesi Dîghathûpam Thûpârâmapuratthito, silâkañcuke kâresi Thûpamârâmamuttame. Lajjitissamhi uparate kanittho tassa kârayi rajjam chal eva vassani Khallatanaganamako. kam Mahârattako nâma hantvâ Khallâtakam camûpati rajjam karesi dinekam paduttho akatañnuko. tassa rañño kanittho tu Vattagâmaninâmako duttham senâpatim hantvâ pañcamâsam rajjam kari. Pulahattho tu Damilo tîni vassâni kârayi.

XX, 2. Gallakâlena ABG, Gallakâlenam Z, Kallahâlena N, Kallakâlena F. Kallakâlenam? comp. Mahâv., p. 200, l. 10. — aññam G1 X, aññe Y. — bahû AB, bahu GFZn. — vihâram G1 XZ, vihâre ABG2. — 7. bahum ABG2. — 9. Lañcatisso FG1 Z, Lañjatisso N, Lajjîtisso, Lajjîtisso BG2 (comp. Mah., pp. 201. 202.) — 10. Kumbhilâdim° Z, Kumbhilâdim m° A, Kumbhilâdim° BGX. Kumbhilâtimanoramam? See Mah., p. 201, l. 6. — 12. Lañjatissamhi N, Lañcatissamhi FG1, Lajjikat° ABG2, Lajjit° Z. — 13. Mahârantako AB, Kammahârattako ZG1, Kammahârantako G2, Kammahârattako F, Kammahâratthako N. — Khallâṭabhûpatim ABG2 Z. tam Mahârattako nāma hantvā Khallāṭakam camūpati? Comp. Mahâv., p. 202, l. 10; the excellent Mahâvamsa MS. of the India Off. Library (no. 91) reads Mahârattako.

20

25

duve vassâni Bâhiyo camûpati rajjam kari. hantyâ tam Panayamâro satta vassâni kârayi. tam hantvâ Palayamâro satta mâsâni kârayi. tam hantvâ Dâthiyo nâma duve vassâni kârayi. ete pañca Damilajâtâ antarikâ ca bhûpati satta mâsâni cuddasa vassâni kârayum rajjam. Vattagâmani mahârâjâ âgantvâna mahâyaso Dâthikam Damilam hantvâ sayam rajjam akâravi. Vattagâmani Abhayo so evam dvâdasa vassâni pañcamâsesu âdito râjâ rajjam akârayi. pitakattayapâliñ ca tassâ atthakatham pi ca mukhapathena anesum pubbe bhikkhu mahamati. hânim disvâna sattânam tadâ bhikkhu samâgatâ ciratthitattham dhammassa potthakesu likhânayum. tass' accaye Mahâcûli Mahâtisso akârayi rajjam cuddasa vassâni dhammena ca samena ca. saddhâsampanno so râjâ katvâ puñnâni nekadhâ catuddasannam vassânam accayena divam agâ. Vattagâmanino putto Coranâgo 'ti vissuto rajjam dvâdasa vassâni coro hutvâ akârayi. I Mahâcûlissa yo putto Tisso nâmâ 'ti vissuto rajjam kâresi dîpamhi tîni vassâni khattiyo. Sîvo nâma yo râjâ Anulâdeviyâ samvasi. ekavassañ ca dvemâsam issariyam anusâsi so. | Vatuko nâma yo râjâ Damilo aññadesiko ekavassañ ca dvemâsam issariyam anusâsi so. I Tisso nâmâsi so râjâ katthabhatîti vissuto, ekavass' ekamâsañ ca rajjam kâresi tâvade. Niliyo nâma nâmena Damilarâjâ 'ti vissuto kâresi rajjam temâsam issariyam anusâsi so. Anulà nâma sâ itthi hanitvàna naruttame catumâsam Tambapannimhi issariyam anusâsi sâ. Kutikannatisso nâma Mahâcûlissa atrajo

<sup>17.</sup> antarikâ ca bh° ABGR, antanikâ va bh° F, anantarikâ ca bh° CMn. antarikâ camûpatî? — 19. °mûsesu FY, °mûsehi N. — 20. °katham pi ca XG, °kathâni ca M, °katâni ca CR, °kathâ pi ca AB. bhi-kkhû mahâmatî! — 21. bhikkhû! — 26. Sivo AC. — S° ca (or: 'ti) nâma? — so Y. — 27° so AZ. — 30° sâ BFGZn, yâ A and the stanza of the Porânâ, Introd., p. 6.

uposathagharam kâresi vihâre Cetiyapabbate, | gharassa purato kâresi silâthûpam manoramam, ropesi bodhim tatth' eva, mahâvatthum akârayi. | bhikkhunînam dadatthâya jantâgharam akârayi, Padumassare ca uyyâne pâkârañ ca akârayi, | nagarassa gopanatthâya parikham khanâpesi so, pâkârañ ca akâresi sattahattham anûnakam. | Khemam va Duggam ganhâpesi talâkam vatikâlikam, Setuppalâdi ganhâpesi Vannakâlam manoramam. 35 dvevîsati ca vassâni rajjam kâresi khattiyo. | bhânavâram vîsatimam.

XXI.

Kutikannassa atrajo Abhayo nama khattiyo Mahathûpavare ramme sayam dassanam agami. | khînasava vasî patta vimala suddhamanasa sajjhayanti dhatugabbhamhi pûjanatthaya ganhati. | raja sutvana sajjhayam dhatugabbhe manorame thûpam padakkhinam katva catudvaresu naddasa. | samantato namassitva narindo sajjhayam uttamam iti raja vicintesi: sajjhayam tattha ganhati? | catudvare na ganhati, bahiddhapi na ganhare, santo pi dhatugabbhasmim sajjhayam ganhanti pesala. | aham pi datthukamo 'mhi dhatugabbham varuttamam

<sup>33.</sup> atthâya AZB2G2, adatthâya B1G1F, dadatthâya N. tad(â) atthâya? — 35. setuppalâdim AB. — vaṇṇamâlam Z. — I conjecture:

Khemam ca Duggam khanâpesi (or: gaṇhâpesi? see 22, 64) talâkam tâvakâlikam,

Setuppalavapim khanapesi (ganhapesi?) Vannakalim manoramam.

Comp. 21, 17; 20, 6; Mah., p. 210, 1. 10.

XXI, 1. samgham dassanam âgami? comp. v. 6; 13, 15. — 2. sajjhåyam dhâtug°? — "gauhati" is said here and at v. 4 metri causa instead of "gauhanti". Comp. Therigatha (Phayre MS., fol. na):

<sup>&</sup>quot;ko nu te idam akkhâsi ajânantassa ajânato?" Samy. Nikâya (Phayre MS. vol. I, fol. ku):

<sup>&</sup>quot;akkheyyasaññino sattâ akkheyyasmim patitthitâ, akkheyyam apariññâya yogam âyanti maccuno, akkheyyam ca pariññâya akkhâtâram na maññati." —

<sup>4.</sup> tattha X, tassa Y. kattha? - 5ª. ganhanti?

sajihâyam pi sunissâmi bhikkhusamghañ ca dassanam. I rañño samkappam aññâya Sakko devânam issaro. pâturahû dhâtugabbhasmim there hi ajjhabhâsatha: | râjâ bhante datthukâmo dhâtugabbhassa dassanam. saddhânurakkhanatthâya dhâtugabbham nayimsu te. | disvâ dhâtugharam râjâ vedajâto katañjali akâsi dhâtusakkâram mahâpûjâ ca sattâham. | madhubhandapûjam kâresi sattakkhattum varuttamam, akâsi sabbapûjañ ca sattakkhattum anagghikam, 10 aññam pûjañ ca kâresi sattakkhattum yathâraham, sattakkhattum ca kâresi dîpapûjam punappunam, | pupphapûjam akâresi sattakkhattum manoramam, pûritajalapûjam sattâham dakapûjañ ca sattâham. | pavâlamayajâlañ ca kârâpesi anagghikam Mahâthûpe patimukka cîvaram iva pârutam. dalham katvâ dîpadandam thûpapâdasamantato sappinâliñ ca pûretvâ dîpañ jalapesi sattadhâ. | telanâlim pûretvâ thûpapâdasamantato teladîpañ jalâpesi cuddasakkhattum punappunam. I 15 gandhodakena pûretvâ kilañjam katvâna matthake pattharetvâ uppalahatthe sattakkhattum akârayi. thûpassa pacchimokâse talâke Khemanâmake yojetvâ yantakam tattha udakapûjam akârayi. samantâ yojanam sabbam kusumânañ ca ropayi, akâsi pupphagumbañ ca Mahâthûpe varuttame. makulapupphitam puppham samanetvana khattiyo akâresi pupphagumbam cuddasakkhattum punappunam. | nànâpuppham samocitvâ sâlindam sahapâkâram pupphathambham kâretvâna sattakkhattum punappunam. | 20 ... addasa nânârûpam vicitrakam

<sup>7.</sup> there hí X, there ti G, there AB, therânam Z. — 8. sa ddhânurakkhanatthâya C. te XG1, tam Y. — 9. mahâpûjañ ca N, mahapûjîni Z. — 10<sup>b</sup>. sabbapûjam ABG2Z, gabbhapûjam G1X. sappipûjam? — 11. añjanapûjam ca kâresi? Comp. Mahâv., p. 212, l. 2. — 12. thūpapûjam G1X. — ekapûjam Y, dakapûjam X. — 13. paţimukkam? — pârutam N, pâruto AFG1Z, pârutâ BG2. — 16. pattharitvâ AZ. — 17. Tissanâmake ABG2Z. — dakapûjam N. — 18. kusumâni (which may be the correct reading) ABG2, kusumânam FG1Z, kusumâgam N. — akâresi N. — 19. makulap°G1X, vakulap°Y. — akâsi FY. — 20. samocinitvâ Z.

... akâsi samânarûpâni khattivo. sudhâkammam akâresi Mahâthûpe varuttame. abhisekam karityâna akâsi sudhâmangalam. Sakyaputto mahâvîro assatthadumasantike sabbadhammapatividdho akarayi anuttaro. thito Meghavane ramme yo rukkho dipajotano tam bodhim pi abhisekam khattiyo akâsi sînanam. vassam vutthå pavåresum bhikkhusamghasukhåvahå. 25 pavâranânuggahâya pavâranadânam akâsi so. adâsi candanam dânam bhikkhusamghe ganuttame, balabheriñ ca adâsi Mahâthûpe varuttame. lañkâmadamadâ c' eva setthakanatanâtakâ sabbesam samkharitvâna Mahâthûpe adâsi so. | visâkhamâse punnamâyam sambuddho upapajiatha. tam mâsam pûjanatthâya atthavîsati akârayi. Mahâmeghavane ramme Thûpârâme varuttame kâresi uposathâgâram ubhovihâramantare. aka aññam bahum puññam danañ capi anappakam, 30 atthavîsati vassâni rajjam kâresi khattiyo. Kutikannassa vo putto Naganamo 'ti khattiyo kâresi ratanamayam itthakâdim varuttame, | dhammasanañ ca sabbattha Ambatthalathupamuttame. giribhandagahanam nâma mahâpûjam akârayi. | yâvatâ Lankâdîpamhi bhikkhû atthi supesalâ sabbesañ cîvaram datvâ bhikkhusamghe ganuttame, dvadasani so vassani rajjam karesi khattiyo. | Mahâdâthikassa putto Âmandagâmani nâma Abhayo iti vissuto

<sup>21.</sup> samânar° X, sammâni r° G1Z, sabbâni r° G2B, sammâr° A. — 22. akâresi ABG2, ca kâresi Z, karissanti XG1. — vv. 22b—28 are wanting in B. — subham° N, sudhâm° F, thûpam° Z, mañgalam AG. Comp. Mahâv., p. 212, 1. 7. — 23. pakâsesi Z. akârayi is corrupted; at 13,50 we have instead of it: "buddho âsi". — 24. thite N, pitthito (°te M) AFGZ. — yo F, gho AGZn. — dîpajotako AZ. — sînanam N, dhinnâmanam (°tam A) AFG, bhûpati Z. sinâpanam? — 25. bhikkhusaṃghâ sukhāvahâ? — pavâraṇâd° C. — adâsi Z. — 27. lamkāmamadā Y, lamkāmamadasadâ F. Comp. 6, 69. V. 27 b seems to be a conglomeration of fragments of two different verses, the first beginning (comp. 6, 69): "sabbe saṃ[ghaṃ] . . " — 28. vesâkhamâse. — 31. iṭṭhakâdiṃ N, °di YF. — 32. girigaṇhigahanan F, giribhaṇḍikan BG2, giribhaṇḍikakan Z, girigaṇḍikakan G1, girim bhaṇḍikam A. Comp. Mahâv., p. 214, 1. 2. — 34. °nâmako Y.

35

40

khanâpesi udapânam Gâmenditalâkam pi ca. Rajatalenam kâresi, thûpassa rajatâmayam chattâtichattam kâresi Thûpârâme varuttame, l Mahâvihâre Thûpârâme ubhopâsâdamuttame bhandagaram akaresi bhandalenam ca sabbaso. mâghâtañ ca akâresi Tambapannitale pi ca. nava vass' attha mâsâni rajjam kâresi khattiyo. I tass' eva kanitthako râjâ Kanirajânû 'ti vissuto paripunnatîni vassâni rajjam kâresi khattiyo. Âmandagâmaniputto Cûlâbhayo 'ti vissuto patitthâpesi so râjâ Gaggarârâmam uttamam. rajjam kâresi vass' ekam Cûlâbhayo mahîpati. Sîvalî nâma sâ itthi Revatî iti vissutâ l catumâsam rajjam kâresi rañño Âmandadhîtaro. Âmandabhâgineyyo tu Sîvalim apanîya tam | Ilanâgo 'ti nâmena rajjam akârayi pure. Ilanâgo nâma râjâ sunitvâ kapijâtakam | Tissadûratalâke ca khanâpesi arindamo. chahi vassehi so rajjam kâresi dîpalanjake. Sîvo 'ti nâma nâmena Candamukho 'ti vissuto akâsi Manikârâmam vihâre Issaravhaye. tassa rañño mahesî ca Damilâdevîti vissutâ tañ ñeva gâme attano vattam adâsi ârâme. satta mås' attha vassåni rajjam kåresi khattiyo. Tisso ca nâma so râjâ Yasalâlo 'ti vissuto satta mâs' attha vassâni râjâ rajjam akârayi. | dvārapālassa atrajo Subharājā 'ti vissuto kârâpesi Subhârâmam Villavihâram manoramam, parivenâni kâresi attanâmena samakam. chambi vassambi so râjâ issariyam anusâsi so. |

bhânavâram ekavîsatimam.

<sup>34.</sup> pi ca ABG2, ca kârayi Z, iva G1, idha X. — 36. bhandagharam (instead of bhandalenam) X. — 38. tasseva kanitthako N, Tisso nâma so (yo C) YF. — 41. I believe that dhîtaro ought to be corrected into dhîtikâ which looks very much like it in Burmese characters. — 44. Manikârâmam Mn, Manik° ABCGR, Sanik° F. Manikâra gâma m? Comp. Mahâv., p. 218, 1. 9. — 45b.c is wanting in BG2. — taññeva gâme N, tañecagâme F, tañiekome AG1Z. — vatṭanı F, vattanı N, vannam A, vannam G1Z. — 47. Mahâv.: Vallivihârakam. — 48. samakam YF, sâmakam N. — chahi AZ, chamhi BGX. — vassehi C. chahi vassehi? comp. v. 48.

### XXII.

Vasabho nâma so râjâ vihâre Cetiyapabbate dasa thûpâni kâresi kittiphalavaruttame. Issarive nama ârâme vihâram ca manoramam kâresi uposathagharam dassaneyyam manoramam. balabheriñ ca kâresi Mucelam vihâram uttamam. sampatte tîni vassâni chalâni cîvaram adâ. sabbattha Lankâdîpasmim ârâme santi jinnake, kâresi sabbattha âvâsam dhammikapûjam mahâraham. cetiyagharam kâresi Thûpârâme varuttame. 5 kâresi pûjayî râjâ catucattâlîsa anûnakam. Mahâvihâre Thûpârâme vihâre Cetiyapabbate paccekâni sahassâni teladîpañ jalâpayi. Mayantim Rajuppalavapim Vaham Kolambanamakam Mahânikkhavattivâpim Mahârâmettim eva ca | Kehâlam Kâlivâpiñ ca Jambutiñ Câthamanganam Abhivaddhamânakañ ca icc ekâdasa vapiyo. | dvâdasa mâtikañ c' eva subhikkhattham akârayi. puññam nânâvidham katvâ pâkâram parikham pure, dvarattalam akarayi, mahavatthuñ ca karayi. 10 tahim tahim pokkharanî khanâpesi nagare pure,

ummaggena pavesayi udakam râjakuñjaro.
catucattâlîsa vassâni rajjam kâresi issaro 'ti. |
Vasabhassa atrajo putto Tisso 'ti vissuto
ârâmam Mañgalanâmakam kârâpesi mahîpati.
kâresi rajjam dîpasmim tîni vassâni tâvade 'ti. |
Tissassa atrajo putto Gajâbâhukagâmani
kârâpesi mahâthûpam Abhâyârâme manorame. |

XXII, 1. kittipâlo v° BG2, kittipalav°\*AG1. Possibly we should correct: Cittalakûţe varuttame. Comp. Mahâv., p. 221, l. 2. — 3. chalâni ABFZ, chalâni G, [chalâ]nam N. A chacîvaram instead of the ticivara is mentioned in the Mah., p. 229, l. 6. — 4. santi Y, panti X. saṃkhari? — 5. pûjāyo? — 7. Mayenti A, Mayanti BG1, Yanti ZG2, Cayantim N, Vassanti F. — Kolambagâmakam, Mahâv. and Mahâv. Tîkâ. — Mahânikkaviţţivâpim ca A, Mahânikavidhivâpim Mahâv. — Mahârâmettim X, Mahâmettiyam Y, Mahâgâmadvim Mahâv. — 8. Kolivâsam Mahâv. — Jambûdîm F, Jambutim G1 N, Jambuttim Z, Jambuttam B, Jambuvim A. Cambuddhim Mahâv. — Vâtamañganam Mahâv. — 9. parikhâpâkâram pure Y, parinapâkâram pure F.

15

20

25

måtattham Gåmaninamam talakam karesi nayako, kârâpesi ca ârâmam Rammakam nâma issaro. dvevîsati vassâni dîpe rajjam akârayîti. Mahallanâgo 'ti nâmena Tambapannimhi issaro Sajîlakandakaramam, dakkhine Gotapabbatam, Dakapasanaaramam, viharam Salipabbatam kârâpesi Tanavelim, Rohane Nâgapabbatam. åråmam Girisâlikam kârâpesi vinâyako. chavassam rajjam kâretvâ gato so âyusamkhaye 'ti. | Mahallanâgassa yo putto Bhâtutisso 'ti vissuto Mahâmeghavanuyyânam kârâpanatthâya issaro | parikkhepesi parikkhepam pâkâram dvârattâlakam kârâpesi ca so râjâ ârâmam Varanâmakam. Gâmanim nâma talâkam khanâpetvâ vinâyako pådåsi bhikkhusamghassa Bhâtutisso vinayako. khanâpesi talâkam tam Randhakandakanâmakam, kâres' uposathâgâram Thûpârâme manorame. ! mahâdânam pavattesi bhikkhusamghe vinâyako catuvîsati vassâni rajjam dîpe akârayîti. | tassa kanittho nâmena Tisso iti suvissuto kâresi uposathâgâram Abhayârâme manorame. kâresi dvâdasatthânam Mahâvihâramuttame, vihâram kâresi so thûpam Dakkhinârâmasavhaye, j tato aññam bahu puññam kalyâne buddhasâsane. atthârasâni vassâni issariyam akârayîti. Tissassa atrajo putto râjarahâ dve bhâtukâ rajjam kâresu dîpamhi tîni vassâni nâyakâ.

Vankanâsikatisso tu Anuradhapure rajjam tîni vassâni kârayi puññakammânurûpavâ. | Vankanâsikatissassa accaye kârayi suto

<sup>14.</sup> matattham N, yatthava FGZ, yattha ca AB. Comp. Mahav., p. 223, l. 9. — 15. Sajilakandakaramam N, Pajilakandaka F, Sajilakandhaka BG. Mahav.: Pejalaka. — Gotapabbatam X, Gotapabbatam G1, Kotip BG2. Mahav.; Gotapa A, Holakapabbate Z. — 16. Mahav.: Naceli. — 17. Girihalikam F. Mahav.: Antogiririhalikam. — 18. Ahutisso Y. — Bhavaran F. Gavaran Comp. Mahav., p. 224, l. 10. — 21. Rannakanandakanamakam F. Rannakandakana B, Rattakandakana A, Rannakanandakana G, Rannakannakan Z. — 24. dvadasatthane A, comp. Mahav., p. 225, l. 6. — 25. bahum A. — 26. atraja putta? — vv. 27—31 are wanting in N.

rajjam dvâvîsa vassâni Gajâbâhukagâmani. |
Gajâbâhuss' accayena pasuro tassa râjino
rajjam Mahallakanâgo chabbassâni akârayi. |
Mahallanâgass' accayena putto Bhâtikatissako
catuvîsati vassâni Lañkârajjam akârayi. |
Bhâtikatissaccayena tassa kaniṭṭha-Tissako
aṭṭhârasa samâ rajjam Lañkâdîpe akârayi. |
Kaniṭṭhatissaccayena tassa putto akârayi
rajjam dve yeva vassâni Khujjanâgo 'ti vissuto. |
Khujjanâgakaniṭṭho tam râjâ ghâtiya bhâtikam
ekavassam Kuñjanâgo rajjam Lañkâya kârayîti. |

Sirinâgo laddhajayo Anurâdhapure vare Lankârajjam akâresi vassân' ekûnavîsati. Sirinago nama namena Mahathupam varuttamam 35 pûjesi ratanamâlena, chattam thûpe akârayi. kâresi posathâgâram Lohapâsâdam uttamam, ûnavîsati vassâni rajjam kâresi khattiyo 'ti. | Sirinagassa atrajo Abhayo nama mahipati adâsi bhikkhusamghassa dvesatasahassarûpiyâ. påsånavedim akåsi mahåbodhivaruttame. dvavîsa vassani raja issariyam anusasi so 'ti. | tassa kanittho râjâ tu Tissako isi vissuto Abhayârâme Mahâthûpe kâresi chattam uttamam, Mahâmeghavane ramme Abhayârâme manorame 40 akàsi suvannathûpam ubhovihâramuttame. sutvå gilânasuttantam Devatherassa bhâsato adâsi gilânabhesajjam pañcâvâsam varuttamam. rattim acchariyam disvâ ârâmam Dassamâlinim, mahâbodhimanorame dîparûpe patitthasi. tassa rañño tu vijite dîpanti akappiyam bahum, vitandavâde dîpetvâ dûsesum jinasâsanam. disvâna râjâ pâpabhikkhu dûsentam jinasâsanam

<sup>28.</sup> dvavisati BGZ. — 29. pasuro Z, payuro F, sapasuro ABG. sasuro? — 33. rājā ABG2Z, rāja G1, rājam N, bhajam F. — Kunjanāgo G1Zn, Kuncanāgo F, Khujjanāmgo A, Kujjanāgo BG2. — 37. rūpiyam A. — vv. 42. 43 are wanting in BG2Z. — 42. rattim accho N, rattiniccho F, varassa accho AG. — Dīpamālinim N, Dassamālini (oni F) AFG. — dîparūpe (oruse F) X, disarūpe AG. — patithayi A, patithasi GX. patithapi? — 43. cīpauti AG, dīpanti X. dīpenti? — 44. obnikhum Mn. bhikkhû? — dussente A, dūsente BG2, dūsentam G1Zn, dūsantam F.

55

Kapilâmaccam âdâya akâsi pâpaniggaham. vitandavâdam madditvâ jotayitvâna sâsanam Hatthapanhîhi pâsânam adâ Meghavanodanam. dvevîsati tu vassâni rajjam kâresi issaro 'ti. | Tissassa atrajo putto Sirinâgo 'ti vissuto rajjam kâresi dîpamhi dve vassâni anûnakam. mahâbodhissa sâmantâ pâkârañ câta mandapam akârayi pâsâdikam Sirinâgavhayo ayam. I Asangatisso 'ti nâmena Mahâthûpe varuttame sovannamayâni chattâni kâresi thûpamatthake. manimayam sikhâthûpam Mahâthûpe varuttame tassa kammassa nissande pûjâ kâresi tâvade. Andhakavindasuttantam Devatherassa bhâsato catudvâre dhuvayâgum patthapesi arindamo. | Vijayakumārako nāma Sirināgassa atrajo pituno accaye rajjam ekavassam akârayi. rajjam cattâri vassâni Samghatisso akârayi, Mahâthûpamhi chattam so hemakammañ ca kârayi. Samghabodhi nâma nâmena râjâ âsi susîlavâ, dve vassan' eva so raja rajjam karesi khattiyo. ramme Meghavanuyyâne dhuvayâgum arindamo patthapesi salâkaggam Mahâvihâramuttame. | Abhayo nâma nâmena Meghavanno 'ti vissuto kâresi silâmandapam Mahâvihâramuttame. padhânabhûmim kâresi Mahâvihârapacchato, kâresi bodhiparivâram silâvedim anuttamam, l silâparikhañ ca kâresi toranañ ca mahâraham, kâresi silâpallankam mahâbodhigharuttame. uposathagharam kâresi Dakkhinârâmamantare. adâsi so mahâdânam bhikkhusamghaganuttame. I

<sup>45.</sup> vetullavâdam Y (except G1). This may be the correct reading (see Mahâv., p. 227, l. 6). — Hatthapanhihi N, Hatthapânhihi F, Hatthipannihi (°ntihi M) Z, Hatthipannihi (°nnihi B) ABG. — pâsânam B, sâhanam F, bâlânam N. Hattha-(or: Satta-) pannikapâsâdam? comp. Mahâv., p. 226, l. 11. — 47. câtha? — I give this stanza according to N, the reading of which is confirmed by Mahâv., p. 228, ll. 8. 9. YF (instead of the whole stanza): panakam (patakam Z; F omits this word) pâkâram ca samandapam akârayi pâsâdakam. — 48ª is wanting in N. — Asamgahatisso BG. Read: Samghatisso. — 52b is wanting in YF. — 57. mahâbodhivaruutame ABG2Z, °garuttame G1.

katvâ râjagharam râjâ mahâvatthum manoramam bhikkhusamghassa datvâna pacchâ râjâ patiggahi. vesâkhapûjam kâresi râjâ Meghavane tadâ. 60 terasâni hi vassâni issariyam akâsi so 'ti. atrajo Meghavannassa Jetthatisso mahîpati rajjam karesi dîpamhi Tambapannimhi issaro. manim mahaggham pûjesi Mahâthûpe varuttame. katvâna lohapâsâdam pûjetvâ manim uttamam | Manipâsado 'ti pannattim kârâpesi narâsabho. kârâpetvâna ârâmam Pâcînatissapabbatam | pådåsi bhikkhusamghassa narindo Tissasavhayo. Ålambagamatalakam ganhapetva mahipati | attha samvaccharam pûjam kârâpesi narâsabho. 65 rajjam kâresi so râjâ dasa vassâni Tambapannike. Jetthatissaccaye tassa Mahâseno kanitthako sattavîsati vassâni râjâ rajjam akârayi. tadá so rájá cintesi sásane dvísu bhikkhusu ke dhammavâdino bhikkhû ke ca adhammavâdino, ke lajjî ke alajjino?

vicinetvâ imam attham gavesanto lajjipuggale
addasa pâpake bhikkhû assamane patirûpake. |
pûtikunapasadise vattam va nîlamakkhike
asante assamanake addasa patirûpake |
Dummittam Pâpasonam ca aññe ca alajjipuggale;
upento pâpake bhikkhû attham dhammañ ca pucchi so. |
Dummitto Pâpasono ca aññe ca alajjipuggalâ
rahogatâ mantayanti dûsanatthâya subbate. |
ubhosamaggabhâvissam anuññâtam Kumârakassape
akappiyan ti dîpesum dussîlâ mohapârutâ. |
Chabbaggiyânam vatthusmim ananuññâtam dantavattakam

<sup>64.</sup> As to "ganhâpetvâ" (or "khanâpetvâ?") comp. 20, 34. 35. — 68. vicintetvâ ABG2, viriyetvâ F, vicinetvâ G1Zn. vicinitvâ? — paţirûpapake (sic) N, [pa]nâpaţidûsake ["pa" is expunged] F, pake G1, pâpake ABG2, pâpakâmike Z. — 69. vattam va Y, vattava N, cattam ca F. — 72. ubhosamaggabhâviyam N, ubhosamaggam bhâvissam F, ubhosamaggam vibhavissam Y. The way for correcting these words is shown by the Mahâv. Tîkâ, fol. nrî: "Kumârakassapavatthumhi (Mahâvagga, I, 75) anuñnâtam gabbhamâsena paripuṇṇavisativassîpasampadam pi na vaṭṭatītii" I therefore conjecture: upasampadam gabbhavîsam (or: "vîse). — 78ª anuñuâtam Y. — dunnivatthakam (°ttakam BG) Y, dantavattakam X. The reading

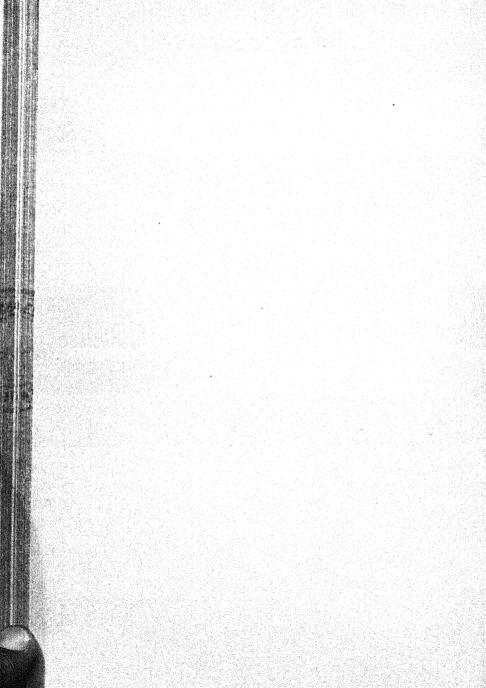
anuñnatan ti dîpesum alajjî dantaganika. | iman c' annam bhikkhû attham anne bahu akarane adhammo iti dîpesum alajjî lâbhahetukam. | asadhusamgamen' eva yavajîvam subhasubham katva gato yathakammam so Mahasenabhûpati. | tasma asadhusamsaggam araka parivajjiya ahim vasivisam vasi kareyy' atthahitam bhave 'ti. |

75

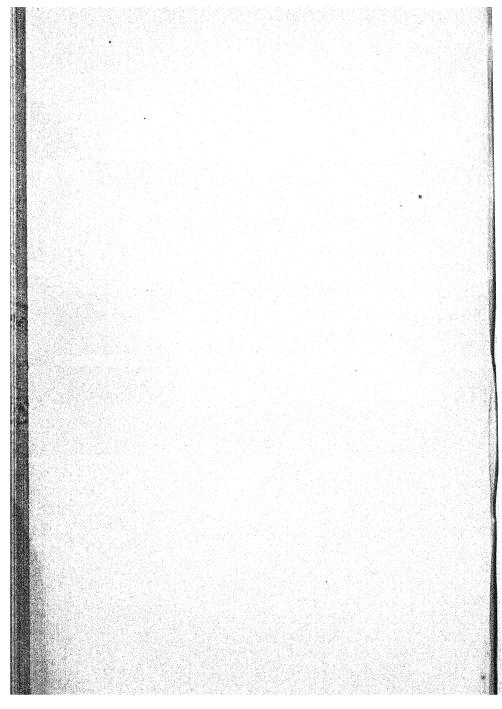
Dîpavamsam niţţhitam. nibbânapaccayo hotu.

of X is confirmed by the Mahâv. Tîkâ, l. l.: "Chabbaggiyânam bhikkhûnam vatthumhi anuññâtam (ananuññate?) dantamaye vîjanimhi." As to the reading of Y, compare the following passage of the Cullavagga (Paris MS., fonds Pâli 20, fol. ñṛi'): "tena kho pana samayena Chabbaggiyâ bhikkhû dunnivatthâ duppârutâ anâkappasampannâ bhattaggam gacchanti" etc. For further details, see my note on this passage in the Translation.

<sup>73.</sup> dantaganhikâ X. dandhaganikâ? — 74. bahû? — 76. vasî? Comp. Mahâvamsa, p. 238, l. 5.



# TRANSLATION.



Adoration to the venerable, holy, universal Sambuddha.

#### T.

- 1. I will set forth the history of Buddha's coming to the Island, of the arrival of the relic and of the Bo (branch), of the doctrine of the teachers who made the recensions (of Dhamma and Vinaya), of the propagation of the Faith in the Island, of the arrival of the chief of men (Vijaya); listen. 2. Listen attentively to (the history proclaimed by) me, which inspires joy and delight, which causes serenity and gladdens the mind, which comprises many various forms. 3. With elated minds, satisfied, delighted and joyful, attentively receive the faultless, auspicious discourse. 4. Listen all, giving your minds (to the subject); I will proclaim a history, handed down from generation to generation, highly praised, adorned in many ways, joined together in this (work), just as flowers of various kinds (form a garland). 5. Attend to this incomparable praise of the Island (Ceylon), which dwells upon the most excellent successions (of teachers and kings), which is new and unrivalled and well narrated, which has been handed down by Saints, which is praised by all good men and revered by the holy ones.
- 6. On the immovable, firm, unshaken throne, a place worthy of the eminent one, the highest of men sat down, establishing himself in the four branches (of fortitude).
  7. Seated on this most excellent throne, at the foot of

the king of trees, the chief of men, the highest among human beings, like a fearless lion, did not tremble, when he saw Mâra with the hosts of his army. 8. Having overcome the dispute of Mara and put him to flight together with his army, the Conqueror, full of joy, wise, tranquil, and steadfast, - 9. mastered the state of meditation which consists in spiritual insight, and the thorough perfection of attention, (and also the knowledge of) many various qualities, distinguished by manifold attributes. 10. Mastering the knowledge of former existences and the gift of supernatural vision, the enlightened great Sage spent three watches of the night. 11. Thereafter, in the last watch, he revolved (in his mind) the causes of existence; the glorious One fixed the mind on them in direct and reverse order. 12. Having thoroughly understood the Dhamma, the highly wise One, who had reached emancipation by the destruction of human passions, taught (created beings) the abandonment (of temporal obstacles) and the attainment of the path (to sanctification). 13. The great Sage obtained (,abhisambuddha") the most excellent knowledge of omniscience. Thus first arose the title "Buddha, Buddha". 14. Having penetrated all qualities and uttered his proclamation (of triumph)1), the light-giver then spent seven days on that most excellent throne. 15. He in whom all fear had ceased, who had performed his duties and was free from sin, delighted, glad, and joyful, thought many kind thoughts. 16. In one moment, in one instant a Buddha surveys the whole world; he unveiled his fivefold power of vision and looked down over many people. 17. The highest of men sent forth the irresistible power of his knowledge; the stainless teacher then saw the most excellent Lankadîpa, — 18. an exquisite country, endowed with a beautiful climate, fertile, a mine of treasures, which had been visited by former Buddhas and had been inhabited by multitudes of Saints. 19. Perceiving the most excellent island of Lanka, a fertile region, a dwelling-place

<sup>1)</sup> This proclamation of triumph is the famous stanza, Dhp., v. 153.

fit for Saints, the compassionate One who well understood the right and wrong time, thus thought: 20. "In the present time Yakkhas, Bhûtas and Rakkhasas (inhabit) Lankadîpa, who are all too low for (adopting the doctrine of) the Buddhas; their power I can outroot. 21. Having driven out the hosts of Yakkhas, the Pisâcas and Avaruddhakas, I will establish peace in the island and cause it to be inhabited by men. 22. ... Let those wicked beings fully live out their span of life; (afterwards) there, in the most excellent Lankadîpa, an opportunity will arise for (the propagation of) the Faith. 23. Having removed (those) beings, having comforted many people and taught them the way, the road, the path of Saints, - 24. I shall reach complete Parinibbana like the setting sun. Four months after my Parinibbana the first convocation will be held ...; 25. a hundred and eighteen years later 1) the third convocation will take place, for the sake of the propagation of the Faith. 26. Then there will be a ruler over this Jambudîpa, a highly virtuous, glorious monarch known as Dhammasoka. 27. This king Asoka will have a son, a clever man, Mahinda, the learned converter of Lankadîpa." 28. Having foreseen these circumstances which were full of importance, (and understanding) the right and wrong time, the blessed Buddha placed a (divine) guard over this island. 29. 30. The Jina, having performed his various duties during the seven-times seven days (at the following places, that is) the throne, the Animisa (Cetiya) the cloister, the jewel-house, the Ajapâla and Mucalinda trees, and seventhly near the Khîrapâla grove, the hero went to Bârânasî in order to establish the kingdom of the Truth. 31. When he established the kingdom of the Truth and preached the most excellent Truth, the conversion of eighteen kotis of beings took place. 32. Kondañña, Bhaddiya, Vappa, Mahanama, and Assaji, these five great Theras attained emancipation when

<sup>1)</sup> A mention of the second convocation, which was held a hundred years after Buddha's death, is wanting in the MSS.; the third is said to have been held 118 years after the second.

he had preached the Anattalakkhana discourse. 33. Residing in Bârânasî, in Isipatana, the Jina released the four friends of Yasa and, besides, the fifty youths. 34. Having spent the rainy season in Bârânasî, the Tathâgata released in the Kappâsika grove the Bhaddavaggiyas. 35. Wandering thence from place to place, he came to Uruvela: there the stainless Teacher saw Uruvelakassapa, an ascetic of the Jatila sect. 36. In the room where Kassapa kept his sacred fire, the highest of men conquered a serpent. Witnessing this miracle they all invited the Tathagata: 37. Reside here, o Gotama, during the four winter months; we will daily provide you with rice." 38. The Tathagata, the chief of men, residing during the winter in Uruvela, devoted himself to the conversion of the Jatilas together with their followers. 39. (Once, during that period,) both Angas and Magadhas prepared a great sacrifice. (Kassapa), seeing that great gains (could be obtained) at this sacrifice, conceived the following ignoble thought: 40. 41. "The great Samana possesses high (magical) powers and great faculties; if he shall perform miracles or preach in the great assembly, the fee will escape me and go to Gotama. Well, the great Samana should not appear in the assembly." 42. The Tathâgata understands action and resolution, intention and desire, the sixteen constituent parts of thought. 43. Having understood the thought of the Jatila, the Sage, who looks through the minds of other men, went by his high (magical) power to (Uttara-) Kurudîpa collecting alms. 44. Near the Anotatta lake Buddha took his meal; there he gave himself up to meditation (jhâna) and compassionate thoughts.

45. With his Buddha-eye, the highest in the world looked over the universe; the stainless Teacher (then) saw the most excellent Lankâdîpa. 46. At that time the ground of Lankâ was covered with great forests and full of horrors; frightful, cruel, blood-thirsty Yakkhas of various kinds, — 47. and savage, furious, pernicious Pisâcas of various shapes and full of various (wicked) thoughts, all had assembled together. 48. "I shall go there, in their midst;

I shall dispel the Rakkhasas and put away the Pisacas; men shall be masters (of the island)."

49. Having considered this matter full of compassion, the great hero rose into the air and came hither from Jambudîpa. 50. In the midst of the assembly of Yakkhas, above their heads, he was seen, standing in the air, holding his seat (in his hands). 51. The assembled hosts of Yakkhas saw the Sambuddha standing there, but they did not think that he was the Buddha; they supposed him to be another Yakkha. 52. On the bank of the river, near Mahiya Pokkhala, on the site of the Subhangana Thupa, there the highest of men stood, and entered upon the highest ecstatic meditation. 53. The Sage, the awakener of quick attention, speedily entered upon that meditation (by revolving) in a moment by one thought (the whole system of qualities). Suddenly he thence rose; he who had reached (all) perfections by his virtuous resolutions, ... finished his meditation. 54. There the hero stood, performing miracles by his (magical) power, lika a Yakkha of high (magical) power and great (supernatural) faculties; gathering (?) thick clouds, containing thousands of rain drops, he sent rain, cold winds, and darkness. 55. (He then spoke to the Yakkhas:) "I will send you heat; give unto me a place where I may sit down. I possess such power over the fire as will dispel these dangers." 56. (The Yakkhas replied: "If thou art able to dispel them, sit down whereever thou likest; we all consent; show thy power over the fire." 57. (Buddha replied:) "You all ask me for warmth; I shall quickly produce the great heat which you are desiring, a fierce, burning fire." 58. As the sun shines in summer at noon, so fearful heat penetrated the assembly of Yakkhas. 59. Like the heat spread by the four suns at the end of a Kappa, such and greater still was the glow sent forth by the seat of the Teacher. 60. As the rising sun cannot be restrained in the sky, thus (Buddha's) carpet of skin cannot be restrained in the air. 61. The carpet diffused great heat, like the fire at the end of the Kappa, as the sun (scorches) the earth,

or like a great flame of fire. 62. Diffusing heat like a heap of burning coals, the carpet appeared similar to a cloud, or to a glowing iron mountain. 63. It spread insupportable heat over the islands. The Yakkhas quickly fled in all ten directions, to the east, the west, the south, the north, above, and beneath. 64. "Whither shall we go for safety and refuge? How shall we be released from this fearful being? 65. If this powerful Yakkha assumes the form of the fiery element, and burns us, all of us Yakkhas will perish like a handful of chaff, like dust blown away by the wind." 66. And Buddha, the chief among Sages, the bringer of happiness, the compassionate, merciful great Sage, when he saw the afflicted, frightened Yakkhas, thought how to administer joy to the minds of these non-human beings. 67. (He) then (thought of) another island, similar to this, with low ground and high ground, with many various aspects, beautifully adorned by rivers, mountains, and lakes, the island of Giri, most similar to the country of Lanka. 68. (It was) free from danger, well protected, surrounded by the ocean, full of excellent food and rich grain, with a well tempered climate, a green, grassy land, the beautiful island of Giri, superior to this (island). 69. It was charming and delightful, green and cool, adorned by gardens and forests, exquisite; there were trees, full of blossoms and fruits; it was empty and solitary, subject to no master. 70. (It was situated) in the great sea, in the midst of the ocean and of the deep waters, where the waves incessantly break; around it there was a chain of mountains, towering, difficult to pass; to enter it against the wish (of the inhabitants) was difficult. 71. Full of desire and anger towards other beings, backbiting, pitiless, given to injuring other beings, cruel and furious, violent, merciless, ... 72. (Buddha thus spoke:) , Ye Rakkhasas and ye wicked hosts of Yakkhas, I give unto you this island which is not far from Lanka, the whole old island of Giri; may they all inhabit it and multiply undisturbed. 73. This country of Lankâ is a residence inhabited by men since remote Kappas;

may many men dwell in the country of Lanka, as they did in former times in the Oja, Vara, and Manda island. 74. Adorned with these and other good qualities, a residence fit for men, auspicious in many ways, it will shine among the islands, when the Doctrine will have been brought there, like the full moon in the sky at the time of Uposatha." 75. Weighing the prosperity and the high happiness of the two, the Sage who knew all worlds, interchanged the two islands and the two (kinds of beings), men and Rakkhasas, (as a peasant) easily (interchanges) his pairs of bullocks. 76. Gotama by his (magical) power drew the island towards himself, like the headstalls of bullocks which are drawn (towards the driver) with a strong rope. The Sage drew together one island towards the other, like two ships which are surrounded by stout ropes. 77. Having joined the beautiful island to the other, the Tathagata transported (?) the Rakkhasas, (saying:) "May all Rakkhasas dwell in Giridîpa ... " 78. The eager Yakkhas ran to Giridîpa, like thirsty people in summer to a river; they all entered it never to return; the Sage (then) restored the island to its former place. 79. The highly satisfied Yakkhas and the highly pleased Rakkhasas, having received this excellent island which they desired, all began to laugh with great joy, and all went to celebrate the festival called Nakkhattamaha. 80. When Buddha saw that joy had been restored to these nonhuman beings, he the Jina, having exerted his benevolence towards them, pronounced the spell of protection. Having walked three times round the island, for the sake of its ever-lasting protection and the expulsion of the Yakkha hosts, — 81. having comforted the Pisâcas and (other) non-human beings, having established a guard and restored a lasting peace, having put down all distress in the island, the Tathâgata returned to Uruvela.

Here ends (Buddha's) subjection of the Yakkhas.

#### II.

1. Again, the holy, glorious Sambuddha (once) dwelt near the most excellent capital of Kosala, in the garden of Sudatta (Anàthapindika). 2. In this Jetavana garden Buddha, the light-giving king of the Truth, looking all over the world, saw beautiful Tambapanni. 3. When five years had elapsed (after he had attained Buddhahood), he went to the country of Tambapanni. By dispelling the Avaruddhaka (demons) he (once) himself had made the island empty. 4. (But) now the mountain serpents and the sea serpents fought a battle in the island, having arranged their arrays on both sides, an awful struggle. 5. All those Nagas possessed great (magical) powers, all were frightfully venomous, all were wicked and violent, furious and filled with desire. 6. The Serpents were quick and excessively powerful, corrupt, cruel, and harsh, hasty, given to anger, longing for destruction (?). 7. Powerful Mahodara and resplendent Cûlodara, both were valiant, both had an exceedingly brilliant appearance. 8. No one saw a way how peaceably to compose that struggle (?). Mahodara whose fierceness was furiously excited by pride, was destroying the island with its mountains and its forests: "I will kill all hostile serpents." 9. Cûlodara, filled with pride, roared: "May thousand kotis of Nagas approach; I will slay all them who dare to enter the battle; I will change the island, all its hundred vojanas, into one desert." 10. The Serpents whose venomous fury could not be restrained, who possessed high (magical) powers, raged and sent forth flames (sent forth smoke and flames?); the Serpent kings, infatuated with anger, incited them to destroy the foes (who opposed them) in the battle.

11. Buddha, the blessed wanderer through the world, when he perceived the anger of the Serpent kings, (and saw) that the island was being destroyed, thought, in order to prevent this, many kind thoughts, for the sake of the highest bliss of (men) and gods. 12. (He thus reflected:) "If I do not go (to Lanka), the Serpents will not

become happy; the island will be destroyed, and there will be no welfare in future time. 13. Out of compassion for the Nâgas, for the sake of happiness (of men) I shall go there; may the happiness of the island prosper (?). 14. I perceive the excellent qualities of Lankadîpa; the Serpents shall not destroy the island from which I formerly have driven out the Yakkhas, and to which I have done good." 15. Speaking thus the Sambuddha rose from his seat; he who possessed the gift of (supernatural) vision, left the Gandhakutî, and stood in the door (of the Jetavana garden). 16. All the gods who resided in the trees of the Jetavana garden, offered their services to him: "Let us go (with thee, o Sage who art) possessed of (supernatural) vision. 17. (Buddha replied:) ,Nay, remain ye all, Samiddhi alone may go (with me)." (Samiddhi) went, taking up the tree (where his residence was,) and holding it from behind (over Buddha's head). 18. Samiddhi, when he heard what Buddha had said, was delighted; he took up the tree, roots and all, and followed the Tathâgata. 19. The highly powerful king of gods gave shade to the Sambuddha, the highest among men, and held (the tree) from behind over the most excellent Buddha. 20. The highest of men went to the place where the Nagas' fought their battle; the merciful Teacher (there) stood in the middle of both noble Nagas. 21. Going through the air over the heads of both Nagas, the Sambuddha, the chief of the world, produced a deep, terrifying darkness. 22. There arose a thick darkness, caused by the great (magical) power of the lion (among men); he was covered and veiled (?) by the darkness, and the tree too (?). 23. The frightened, terrifyed Nâgas did not see each other, nor did they see the Jina (?), (or) to what side they should direct their attacks. 24. They all forsook the battle, threw down their weapons, and stood all with clasped hands, paying reverence to the Sambuddha. 25. When (Buddha) perceived that they were struck with horror, when he saw that the Nagas were terrifyed, he sent forth his thoughts of kindness towards

them, and emitted a warm ray of light. 26. A great sight it was, astonishing and terrifying; they all saw the Sambuddha like the bright moon in the sky. 27. Standing there, resplendent with all the six colours, shining in the air. illuminating the ten regions (of the world), he thus addressed the Nagas: 28. "From what cause, o great king, did this contention among the Nagas arise? Out of compassion towards yourself I have come speedily hither." 29. (They replied:) "This Naga Cûlodara and that Naga Mahodara, the maternal uncle and the nephew, are quarrelling with each other, desirous of treasure." 30. The Sambuddha addressed a speech full of compassion to the savage Nagas: "Anger which arises in the mind of the fool, begins small, and grows great. 31. For what reason do you undergo, all these many Nagas, great suffering? Destroy that small throne, but do not destroy each other. Destroying one the other you are going to cause an unheard of destruction of life." 32. Then he who possessed the gift of (supernatural) vision, agitated the Nagas by (the description of) the sufferings in hell; he unfolded to them the (laws of) birth in the worlds of men and devas, and the nature of Nibbana. 33. As the Sambuddha, the highest of men, thus preached the true doctrine, all the Nagas, casting themselves down, propitiated the Tathagata. 34. All the Nâgas (then) came together, the Serpents reconciled themselves to each other, and all took their refuge (in Buddha), eighty kotis of living beings. 35. (Thus they spoke:) "We might perish, all we Nagas, on account of this throne." 36. The two Naga (kings), for the sake of restoring peace, took that most excellent throne (and thus spoke to Buddha:) ,Accept this throne out of compassion, (o Sage who art) gifted with (supernatural) vision." 37. The Sambuddha who possessed the gift of (supernatural) vision, accepted it by remaining silent. When they understood that he had accepted it, the two great Serpents were delighted. 38. (They thus addressed Buddha:) "May the blessed One sit down on this splendid, noble Veluriya throne which the Nagas were longing for. 39. The

Nâgas placed that throne in the midst of the two islands. There, on that throne, the light-giving king of the Truth sat down. 40. When those eighty koṭis of Nâgas had propitiated the Sambuddha, the Nâgas there served to him a meal, food and drink. 41. When he had removed his hands from the bowl, the eighty koṭis of Nâgas, surrounding him, sat down near the supreme Buddha.

42. At the mouth of the Kalvani river there lived a Naga together with his children and with a great retinue of Nagas; his name was Maniakkhika. 43. (He was) full of faith, and had taken his refuge (in Buddha), a true and righteous believer. When he came to that assembly of Nagas, his faith still increased. 44. When this Naga perceived the Buddha's power, his compassion, and the fear of the Serpents (?), he bowed to him, sat down, and thus entreated the Tathagata: 45. "Out of compassion to this island thou hast first dispelled the Yakkhas; this kindness towards the Nagas is thy second act of compassion towards the Island. 46. May the holy, great Sage show his compassion still another time; I shall attend and do service to thee." 47. Having heard what the Naga said, Buddha, full of compassion for created beings, the blessed One, accepted (his invitation,) for showing kindness to Lankâdîpa. 48. Having sat on the throne, the light-giver arose; the Sage then rested during the midday time in the interior of the island. 49. In the interior of the island the supreme light spent the day; he who possessed the gift of (supernatural) vision, entered upon the Brahmavihâra meditation. 50. At evening time the Jina thus spoke to the Nagas: "Let the throne remain here; may the Khîrapâla tree 1) station itself here. Worship, o Nâgas, all of you this tree and the throne." 51. Having spoken thus, and preached to the Serpents, and given them that sacred object used by (himself), the Sambuddha returned to the Jetavana.

Here ends the conquering of the Nagas.

This is the tree which the god Samiddhi had taken to the island;
 see v. 17 et seq.

52. Again, in the eighth year (after Buddha had reached Sambodhi), the Naga king Maniakkhika invited the great hero together with five hundred Bhikkhus. 53. (These Bhikkhus) whose senses were subdued, who possessed the high (magical) powers, surrounded the Sambuddha; the Sage rose up into the air in the Jetavana, and proceeding through the air, he came to Lanka, to the mouth of the Kalyanî river. 54. All the Serpents constructed a pavilion of precious stones on the ground, and covered it with garments of different colours, with divine clothes. 55. (There were) ornaments of various precious stones, various blossoms of many descriptions, many flags of various colours; the pavilion was adorned in many ways. 56. They spread (cloth over the) entire (floor) and prepared seats; (then) they introduced the Fraternity with Buddha at its head, and invited them to sit down. 57. Sitting down together with five hundred Bhikkhus, the Sambuddha entered upon ecstatic meditations; he diffused (the rays of) his kindness to all quarters (of the horizon). 58. Seven times Buddha together with his pupils attained mystical trance; at that place (subsequently) the Mahâthûpa was built, the most excellent Cetiya. 59. The Naga king Maniakkhika distributed a great donation (to the Bhikkhus). Having accepted the donation of that Naga, having taken food, and gladdened (the Nagas by preaching to them,) the Sambuddha together with his pupils rose up into the air. 60. At the place of the Dîghavâpi Cetiya, Buddha, he who was full of compassion to the world, descended from the air and again entered upon mystical meditation. 61. Having arisen from the trance at that place, the light-giving king of the Truth together with his pupils, wandering through the air, then proceeded to the place where the Bo tree was to be stationed in the Mahâmeghavana garden. 62. The Bo trees of three former Buddhas (there also) had been established on the ground; to that place he went, and there he entered upon meditation. 63. (He thus prophesied:) Three Bo trees (have stood) at this place at (the time of) the teaching of three Buddhas; my Bo tree also will stand on this very spot in future time." 64. The highest being, the chief of men, having arisen from that meditation together with his pupils, went to the delightful Meghavana garden. 65. There also he plunged himself in meditation together with his pupils. Having arisen from that meditation, the light-giver proclaimed: 66. "This place first Kakusandha, the chief of the world, has accepted, sitting down on this spot where a throne has been erected. 67. This place secondly Konâgamana, the chief of men, has . . . . 68. This place thirdly Kassapa, the chief of the world, has . . . 69. Myself, Sambuddha Gotama, the descendant of the Sakya tribe, the chief of men, have attained (trance), seated on this spot, where a throne is to be erected."

#### III.

1. Setting aside the kings who reigned in the past kappa, to whatever forms of existence they may have passed, I shall completely enumerate the kings of the present kappa. 2. Their descent, their name and tribe, their age and (the length of) their reign, all that I will proclaim, listen to it according to the truth.

3. The first inaugurated king, a ruler of the earth, full of brilliancy, prince Mahâsammata by name, reigned over his kingdom. 4. His son was called Roja by name; (then followed) the prince called Vararoja, Kalyâṇa and Varakalyâṇa, Uposatha, the lord of the earth; — 5. the seventh of them was Mandhâtâ who reigned over the four Dîpas. (Then followed) Cara, king Upacara, and Cetiya, the lord of the earth; — 6. Mucala, Mahâmucala, Mucalinda, and also Sâgara, Sâgaradeva, and Bharata, the prince called Bhagîrasa, — 7. Ruci, and he who was called Mahâruci, Patâpa, and also Mahâpatâpa, Panâda, and Mahâpanâda, the king called Sudassana, — 8. he who was called Mahâsudassana, two Nerus, and Accimâ. These were twenty-eight kings by number; their age extended to an Asamkheyya (of years). 9. In Kusâvatî, in Râjagaha, in Mi-

thilâ, best of towns, these kings reigned; their age extended to an Asamkheyya (of years).

10. Ten times ten is one hundred; ten times a hundred is one thousand; ten times a thousand is ten thousand; ten times ten thousand is a hundred thousand; — 11. ten times a hundred thousand is one koṭi; (the following numerals are) pakoṭi, koṭippakoṭi, nahuta, and ninnahuta, abbuda, and nirabbuda, — 12. ababa, and also aṭaṭa, ahaha, and kumuda, sogandhika, uppala, puṇḍarîka, paduma. 13. All these numbers are numerable and calculable by the means of calculation; the stage (of numbers) beyond these is called asaṃkheyya (not calculable).

14. One hundred kings, sons of Accima, governed their great kingdom in the town called Pakula (?). 15. The last of these kings was the prince called Arindama; his sons and grandsons, fifty-six princes, governed their great kingdom in the town of Ayujjhanagara. 16. The last of these kings was Duppasaha, the lord of the earth; his sons and grandsons, sixty rulers of the earth, reigned over their great kingdom in Bârânasî, best of towns. 17. The last of these kings was the prince called Ajitajana; his sons and grandsons, eighty-four thousand by number, reigned over their great kingdom in the town of Kapilanagara. 18. The last of these kings was Brahmadatta, the lord of the earth; his sons and grandsons, thirty-six princes, reigned over their great kingdom in Hatthipura, best of towns. 19. The last of these kings was Kambalavasabha; his sons and grandsons, thirty-two princes, reigned there in the town of Ekacakkhu. 20. The last of these kings was Purindada, honoured by the surname Deva; his sons and grandsons, twenty-eight princes, reigned over their great kingdom in Vajira, best of towns. 21. The last of these kings was the prince called Sâdhina. His sons and grandsons, twenty-two royal princes, reigned over their great kingdom in Madhurâ, best of towns. 22. The last of these kings was valiant Dhammagutta; his sons and grandsons, eighteen princes, reigned there in the town of Arithapura. 23. The last of these kings was the chief

of men called Sitthi; his sons and grandsons, seventeen princes, reigned there in the town of Indapatta. 24. The last of these kings was Brahmadeva, the lord of the earth: his sons and grandsons, fifteen princes, reigned there in the town of Ekacakkhu. 25. The last of these kings was Baladatta, the lord of the earth; his sons and grandsons, fourteen royal princes, governed their great kingdom in the town of Kosambî. 26. The last of them was the king known as Bhaddadeva; his sons and grandsons, nine royal princes, reigned there in the town of Kannagoccha. 27. The last of them was the king renowned by the name \* of Naradeva; his sons and grandsons, seven royal princes, governed their great kingdom in the town of Rojananagara. 28. The last of these kings was the prince called Mahinda; his sons and grandsons, twelve royal princes, governed their great kingdom in the town of Campanagara. 29. The last of these kings was Nagadeva, the lord of the earth; his sons and grandsons, twenty-five princes, governed their great kingdom in the town of Mithilânagara. 30. The last of these kings was valiant Buddhadatta; his sons and grandsons, twenty-five princes, governed their great kingdom in Rajagaha, best of towns. 31. The last of these kings was the prince called Dîpamkara; his sons and grandsons, twelve royal princes, governed their great kingdom in Takkasilâ, best of towns. 32. The last of these kings was the prince called Tâlissara; his sons and grandsons, twelve royal princes, reigned over their great kingdom in Kusinara, best of towns. 33. The last of these kings was the prince called Purinda; his sons and grandsons, nine royal princes, reigned over their great kingdom in the town of Malitthiya (Tâmalitti?). 34. The last of these kings was Sagaradeva, the lord of the earth; his son Makhâdeva was a great, liberal giver. 35. His sons and grandsons, eighty-four thousand by number, reigned over their great kingdom in the town of Mithilânagara. 36. The last of these kings was Nemiya, honoured by the surname Deva, a universal monarch, a lord of the whole earth which the ocean surrounds.

- 37. Nemiya's son was Kalârajanaka; his son was Samamkura; (then followed) king Asoka, an inaugurated prince. 38. His sons and grandsons, eighty-four thousand by number, reigned over their great kingdom in Bârânasî, best of towns. 39. The last of these kings was the lord of the earth called Vijaya; his son was high-born, brilliant Vijitasena; — 40. (then followed) Dhammasena, Nâgasena, the (king) called Samatha, Disampati, Renu, Kusa, Mahâkusa, Navaratha, and also Dasaratha, - 41. Râma, the (king) called Bilaratha, Cittadassî, Atthadassî, Sujâta, and ·Okkaka, Okkamukha, and Nipura, — 42. Candima, and Candamukha, king Sivi, Sañjaya, Vessantara, the ruler of men, Jàlî, and Sîhavâhana, prince Sîhassara, the wise preserver of royal succession. 43. His sons and grandsons, eighty-two thousand kings, reigned in the town called Kapila(vatthu). 44. The last of these kings was Jayasena, the lord of the earth; his son was high-born, brilliant Sîhahanu. 45. The sons of that (?) Sîhahanu were five brothers, Suddhodana, and Dhota (Dhotodana), prince Sakkodana, - 46. king Sukkodana, and king Amitodana; all these five kings had names containing the word odana. 47. He the son of Suddhodana, Siddhattha, the chief of the world, begot Râhulabhadda, and then left his home in order to strive for Buddhaship.
  - 48. The total number of these highly powerful ... kings is four Nahutas, one hundred thousand, and three hundred more. 49. So many lords of the earth are mentioned who originated from the family of the Bodhisatta in this first (?) kappa, preservers of royal succession, rulers of men 1). —
  - 50. Perishable, alas! is whatever exists, subject to origin and decay; it appears and perishes; its extinction is bliss.

End of the great lineage of kings.

<sup>1)</sup> The last words, which I think belong to this place, form, in the MSS, the second part of v.53.

51. The king called Suddhodana reigned in the town called Kapila(vatthu), he the royal son of Sîhahanu. 52. Amid the five mountains, in Râjagaha, best of towns. reigned the prince who was called king Bodhisa (Bhâtiva!1). 53. Suddhodana and Bhâtiya were friends of each other. When (Bimbisara) was eight years old, five wishes arose (in his mind): 54. "May my royal father instruct me in the duties of royalty; may he the Buddha, the highest of men, arise in my kingdom: - 55, may the Tathâgata show himself first to me (before going to other kings); may he preach to me the eternal Truth; may I. penetrate that most excellent Truth." 56. These were the five wishes which arose in Bimbisara's mind. When he was fifteen years old, he received the royal coronation after his father's death; - 57. he (Buddha) the chief of the world arose in his beautiful kingdom; the Tathagata showed himself to him first; when he preached his eternal Truth, the lord of the earth apprehended it. 58. The great hero then was full thirty-five years old; Bimbisara, the lord of the earth, was thirty years old. Gotama was five years older than Bimbisara. 59. Fifty-two years this prince reigned; thirty-seven years he reigned after having formed that connection with the Buddha. 60. Prince Ajâtasattu reigned thirty-two years. Eight years after his coronation the Sambuddha reached Parinibbana. 61. After the Parinibbana of the Sambuddha, the highest One in the world, the chief of men, that prince reigned (still) twenty-four years.

## IV.

1. The congregation of Bhikkhus, seven hundred thousand (in number), assembled, holy men who having subdued their passions and having become pure, had all attained the summit of perfection. 2. They all, having made enquiry and determined which were the most worthy, elected by vote of the congregation five hundred Theras.

<sup>1)</sup> The father of Bimbisâra.

3. Kassapa was the chief propounder of the Dhutanga precepts according to the doctrine of the Jina; Ananda was the first of those learned (in the Suttas), wise Upâli was chief in the Vinaya, - 4. Anuruddha in the (supernatural) visions, Vangîsa in promptly comprehending, Punna among the preachers of the Dhamma, Kumarakassapa among the students of various tales, - 5. Kaccana in establishing distinctions. Kotthita in analytical knowledge. There were, besides, many other great Theras who were original depositaries (of Buddha's doctrine). 6. By these and other saintly Theras who had fulfilled their duties, to the number of five hundred, was the collection of the Dhamma and of the Vinaya made; because it was collected by the Theras, it is called the doctrine of the Theras (theravada). 7. The Bhikkhus composed the collection of Dhamma and Vinaya by consulting Upâli about the Vinava, and by asking the (Thera) called Ananda regarding the Dhamma. 8. Thera Mahakassapa and the great teacher Anuruddha, Thera Upâli of powerful memory, and the learned Ananda, - 9. as well as many other distinguished disciples, who had been praised by the master, who possessed analytical knowledge, firmness, the six (supernatural) faculties and the great (magical) powers, who had attained the mystic trance proceeding from selfconcentration, who had completely mastered the true faith, - 10, all these five hundred Theras bore in their minds the nine-fold doctrine of the Jina, having acquired it from the best of Buddhas. 11. They who had heard and received from Bhagavat himself the whole Dhamma and Vinaya taught by the Buddha, - 12. they who knew the Dhamma, who knew the Vinaya, who all were acquainted with the Agamas, who were unconquerable, immovable, similar to their master, ever worshipful, - 13. they who had received the perfect doctrine, first (among religions), from the first (among teachers), who were Theras and original depositaries (of the Faith), made this first collection. Hence this whole doctrine of the Theras is also called the first (or primitive) doctrine. 14. Assembled in

the beautiful Sattapanna cave, the five hundred Theras, the teachers, arranged the nine-fold doctrine of the Teacher. 15. The nine-fold doctrine of the Teacher (comprises) Sutta, Geyya, Veyyâkarana, Gâthâ, Udâna, Itivuttaka, Jâtaka, Abbhuta, Vedalla. 16. The Theras who arranged this true imperishable doctrine, according to Vaggas, Paññâsakas, Samyuttas, and Nipâtas¹), composed the collection of the Agamas which is known by the name of the Suttas. 17. As long as the true doctrines remain, as long as the collection does not perish, so long - a long time - will the teaching of the Master last. 18. The immovable, firm, insubvertible earth quaked on the appearance of the Collection of the Vinaya and of the Dhamma, which is worthy of the Faith. 19. Nobody, may a Samana come or a Brâhmana of great learning, skilled in disputation and hair-splitting, can subvert it; firm it stands like Sineru. 20. Neither a deity nor Mâra nor Brahmâ nor any earthly beings can find in it even the smallest illspoken sentence. 21. Thus the collection of the Dhamma and of the Vinaya is complete in every part, well arranged and well protected by the omniscience of the Teacher. 22, 23. And those five hundred Theras, chief among whom was Mahâkassapa, as they knew the doubts of the people, composed the imperishable collection of the Vinaya and of the Dhamma, which is an incarnation of the Faith like the highest Buddha, the collection of the Dhamma. 24. The doctrine of the Theras, which is founded on true reasons, which is free from heresies, full of true meaning, and supports the true faith, will exist as long as the Faith. 25. As long as holy disciples of Buddha's faith exist, all of them will recognize the first Council of the Dhamma. 26. The five hundred pre-eminent Theras, noble by birth (?), laid the first firm, original, fundamental base (of the Faith).

Here ends the Council of Mahakassapa.

These are the sections into which the Digha-, Majjhima-, Samyuttaka-, and Anguttara-Nikâya respectively are divided.

27. Sixteen years had elapsed after the protector of the world had entered Nibbana; it was the twenty-fourth year of Ajatasattu's (reign), and the sixteenth of Vijaya's; - 28. learned Upâli had just completed sixty years, (then) Dasaka received the Upasampada ordination from Thera Upâli. 29. The entire sacred Dhamma texts which the most excellent Buddha had set forth, the whole of the nine-fold speeches of the Jina, Upâli recited. 30. Upâli received from Buddha and (afterwards) recited the entire, complete, and whole nine-fold doctrine contained in the Suttas. 31. Buddha spoke regarding the learned Upâli in the assembly (of the Bhikkhus): "Upâli is the first chief of the Vinaya in my church." 32. The great teacher, being thus installed in the midst of the Assembly, recited the three Pitakas to a thousand (pupils), chief among whom was Dâsaka. 33. Upâli taught five hundred Theras whose passions had been extinguished, who were pure, holy, and speakers of truth, the (texts of the) faith. 34. After the Sambuddha had attained Parinibbana, the great teacher Thera Upâli taught then the Vinaya full thirty years. 35. Upâli taught the clever Dâsaka the whole nine-fold doctrine of the Teacher, eighty-four thousand (divisions). 36. Dâsaka, having learned all the Pitakas from Thera Upali, taught it just as his teacher in the Faith (had done). 37. The great teacher (Upâli) entered Nibbàna, after having appointed his pupil, the clever Thera Dâsaka, (to be chief) of the Vinaya. 38. Prince Udaya reigned sixteen years; when Udayabhadda had completed six (years), Thera Upâli attained Nibbâna.

39. Sonaka, a respectable merchant who came from Kâsi, received the first ordination according to the doctrine of the Teacher at Giribbaja (Râjagaha) in the Veļuvana (monastery). 40. Dâsaka, the leader of the school, dwelt at Giribbaja in the Magadha country, and in his seven and thirtieth year gave Sonaka the first ordination. 41. (When) clever Dâsaka had completed forty-five years, and Nâgadâsa had reigned ten years, and king Paṇḍu-(vâsa) twenty, then Sonaka received the Upasampadâ ordi-

nation from Thera Dâsaka. 42. Thera Dâsaka taught Sonaka also the nine-fold (doctrine); he having learned it from his teacher, (again) taught it (to others). 43. Dâsaka in his turn, having made his pupil Thera Sonaka chief of the Vinaya, attained Nibbâna in his sixty-fourth year.

- 44. The Thera called Sonaka had just completed forty years; Kâlâsoka had then reigned ten years and half a month in addition; 45. Pakundaka was a robber during seventeen years; (of this period) eleven years and six months more had passed, 46. when Thera Sonaka, the chief of the school, admitted Siggava and Candavajjî to the Upasampadâ ordination.
- 47. At that time, when Bhagavat had been dead a hundred years, the Vajjiputtas of Vesâlî proclaimed at Vesâlî the ten indulgences: the practice of (keeping) salt in a horn is permissible; the two inch alternative is permissible; the practice of (taking food after the regular meal when going to) the village is permissible; the practice of (holding Uposatha in different) residences (within the same boundary) is permissible; the practice of (obtaining) the consent (of the Fraternity not before, but after an act) is permissible; the practice of (acting according to) example is permissible; the practice of (drinking) milk-whey is permissible; the practice of (drinking) toddy is permissible; sitting (on seats covered with clothes) without fringes is permissible; (the possession of) gold and silver is permissible.
- 48. When Sambuddha had entered Parinibbâna ten times ten years, the Vajjiputtas proclaimed at Vesâlî these ten indulgences. 49. They proclaimed (the allowableness of) impermissible practices which all had been forbidden by the Tathâgata. Sabbakâmî, and Sâlha, and Revata, (and) Khujjasobhita, 50. and Yasa, Sambhûta of Sâna, these Theras who had formerly seen the Tathâgata, the pupils of Thera Ânanda; 51. Sumana and Vâsabhagâmi, who had formerly seen the Tathâgata, these two most excellent pupils of Anuruddha; 52. these (and other) Bhikkhus, seven hundred in number, came to Vesâlî

and expressed their assent to the discipline as it had been established in the doctrine of the Buddha. 53. All these who had obtained a (supernatural) insight, who were expert in reaching meditation, who were quit of their load, and saved, assembled together.

Here ends the history of the second Council.

#### V.

1. At the time of the Parinibbana (which Buddha attained) at Kusinara, best of towns, seven hundred thousand (spiritual) sons of the Jina assembled. 2. In this assembly Thera Kassapa was chief, he who resembled the Teacher, a great leader; on earth is not his equal. 3. Kassapa, after having selected five hundred amongst the Arahats, taking always the most worthy ones, composed the collection of the Dhamma. 4. Out of compassion for created beings, in order to establish the Faith for a long time, he made, after the lapse of three months, when the fourth month and the second beginning of the Vassa 1) had arrived, the collection of the Dhamma. 5. At the entrance of the Sattapanna cave, in the Magadha town Giribbaja (Râjagaha), this first council was finished after seven months. 6. At this council many Bhikkhus (were present), the original depositaries (of the Faith), and who had all reached perfection in the doctrine of the protector of the world. 7. Kassapa was the chief propounder of the Dhutavâda precepts according to the doctrine of the Jina; Ananda was the first of those learned (in the Suttas), (the Thera) called Upali was chief in the Vinaya, - 8. Anuruddha in the supernatural visions, Vangîsa in promptly comprehending. Punna among the preachers of the Dhamma, Kumarakassapa among the students of various tales, - 9. Kaccâna in establishing distinctions, Kotthita in analytical knowledge. There were, besides, many other

<sup>1)</sup> See Mahavagga, 3, 2.

great Theras who were original depositaries (of the Faith). 10. By these and other saintly Theras who had fulfilled their duties, to the number of five hundred, was the collection of the Dhamma and of the Vinaya made; because it was collected by the Theras, it is called the doctrine of the Theras (theravada). 11. They composed the collection of the Dhamma and of the whole Vinaya by consulting Upâli about the Vinaya and learned Ânanda about the Dhamma. 12.13. Both these, Thera Upâli and Ânanda who had obtained perfection in the true Doctrine, had learned the Dhamma and Vinaya from the Jina; and, clever in the Suttas, they proclaimed what had been taught in long expositions and also without exposition, the natural meaning as well as the recondite meaning. 14. Having received the perfect word (of Buddha), the first (among doctrines), from the first (among teachers), these Theras and original depositaries (of the Faith) made the first collection. Hence this doctrine of the Theras is also called the first (or primitive) doctrine. 15. The most excellent Theravada remained pure and faultless for a long time, for ten times ten years.

16. When the first hundred years had been completed and the second century had begun, a great schism happened, a most violent one, in the doctrine of the Theras. 17. 18. Twelve thousand Vajjiputtas of Vesali assembled and proclaimed at Vesâlî, best of towns, the ten indulgences in the doctrine of Buddha, viz.: the indulgence of (keeping) salt in a horn, of the two inches, of the village and the monastery, of residences, of (obtaining) consent, of example, of milk-whey, of toddy, of silver, of seats without fringes. 19. They proclaimed (a doctrine) which was against the Faith, against the discipline, and repugnant to the doctrine of the Teacher; splitting the (true) meaning and the Faith, they proclaimed what was contrary to it. 20. In order to subdue them, many pupils of Buddha, twelve hundred thousand (spiritual) sons of the Jina, assembled. 21. In this congregation the eight chief Bhikkhus, resembling the Master, great leaders, diffiand expressed their assent to the discipline as it had been established in the doctrine of the Buddha. 53. All these who had obtained a (supernatural) insight, who were expert in reaching meditation, who were quit of their load, and saved, assembled together.

Here ends the history of the second Council.

# V.

1. At the time of the Parinibbana (which Buddha attained) at Kusinara, best of towns, seven hundred thousand (spiritual) sons of the Jina assembled. 2. In this assembly Thera Kassapa was chief, he who resembled the Teacher, a great leader; on earth is not his equal. 3. Kassapa, after having selected five hundred amongst the Arahats, taking always the most worthy ones, composed the collection of the Dhamma. 4. Out of compassion for created beings, in order to establish the Faith for a long time, he made, after the lapse of three months, when the fourth month and the second beginning of the Vassa 1) had arrived, the collection of the Dhamma. 5. At the entrance of the Sattapanna cave, in the Magadha town Giribbaja (Râjagaha), this first council was finished after seven months. 6. At this council many Bhikkhus (were present), the original depositaries (of the Faith), and who had all reached perfection in the doctrine of the protector of the world. 7. Kassapa was the chief propounder of the Dhutavâda precepts according to the doctrine of the Jina; Ananda was the first of those learned (in the Suttas), (the Thera) called Upâli was chief in the Vinaya, - 8. Anuruddha in the supernatural visions, Vangîsa in promptly comprehending, Punna among the preachers of the Dhamma, Kumârakassapa among the students of various tales, — 9. Kaccana in establishing distinctions, Kotthita in analytical knowledge. There were, besides, many other

<sup>1)</sup> See Mahavagga, 3, 2.

great Theras who were original depositaries (of the Faith). 10. By these and other saintly Theras who had fulfilled their duties, to the number of five hundred, was the collection of the Dhamma and of the Vinaya made; because it was collected by the Theras, it is called the doctrine of the Theras (theravada). 11. They composed the collection of the Dhamma and of the whole Vinaya by consulting Upâli about the Vinaya and learned Ânanda about the Dhamma. 12.13. Both these, Thera Upâli and Ânanda who had obtained perfection in the true Doctrine, had learned the Dhamma and Vinaya from the Jina; and, clever in the Suttas, they proclaimed what had been taught in long expositions and also without exposition, the natural meaning as well as the recondite meaning. 14. Having received the perfect word (of Buddha), the first (among doctrines), from the first (among teachers), these Theras and original depositaries (of the Faith) made the first collection. Hence this doctrine of the Theras is also called the first (or primitive) doctrine. 15. The most excellent Theravâda remained pure and faultless for a long time, for ten times ten years.

16. When the first hundred years had been completed and the second century had begun, a great schism happened, a most violent one, in the doctrine of the The-17. 18. Twelve thousand Vajjiputtas of Vesalî assembled and proclaimed at Vesâlî, best of towns, the ten indulgences in the doctrine of Buddha, viz.: the indulgence of (keeping) salt in a horn, of the two inches, of the village and the monastery, of residences, of (obtaining) consent, of example, of milk-whey, of toddy, of silver, of seats without fringes. 19. They proclaimed (a doctrine) which was against the Faith, against the discipline, and repugnant to the doctrine of the Teacher; splitting the (true) meaning and the Faith, they proclaimed what was contrary to it. 20. In order to subdue them, many pupils of Buddha, twelve hundred thousand (spiritual) sons of the Jina, assembled. 21. In this congregation the eight chief Bhikkhus, resembling the Master, great leaders, diffi-

cult to conquer, great teachers, were - 22. Sabbakâmî and Salha, Revata, Khujjasobhita, Vasabhagami and Sumana, Sambhûta who resided at Sâna, - 23. Yasa, the son of Kâkandaka, a sage praised by the Jina. In order to subdue those wicked men (the Vajjiputtas), they came to Vesâlî. 24. Vâsabhagâmi and Sumana were pupils of Anuruddha, the other Theras (pupils) of Ananda; they had all formerly seen Tathagata. 25. At that time Asoka, the son of Susunaga, was king; that prince ruled in the town of Pâtaliputta. 26. The eight Theras of great (supernatural) power gained one party for themselves, and destroying (the doctrine of) the ten indulgences they annihilated those wicked ones. 27. 28. After having annihilated the wicked Bhikkhus and after having crushed the sinful doctrine, those eight Theras of great (supernatural) power, those Bhikkhus selected seven hundred Arahats, choosing the best ones, in order to purify their own doctrine, and held a council. 29. This second council was finished in eight months at Vesâlî, best of towns, in the hall called Kûtâgâra,

30. 31. The wicked Bhikkhus, the Vajjiputtakas who had been excommunicated by the Theras, gained another party; and many people, holding the wrong doctrine, ten thousand, assembled and (also) held a council. Therefore this Dhamma council is called the Great Council (mahâ-samqîti).

32. The Bhikkhus of the Great Council settled a doctrine contrary (to the true Faith). Altering the original redaction they made another redaction. 33. They transposed Suttas which belonged to one place (of the collection), to another place; they destroyed the (true) meaning and the Faith, in the Vinaya and in the five Collections (of Suttas). 34. 35. Those Bhikkhus, who understood neither what had been taught in long expositions nor without exposition, neither the natural meaning nor the recondite meaning, settled a false meaning in connection with spurious speeches of Buddha; these Bhikkhus de-

of the letter. 36. Rejecting single passages of the Suttas and of the profound Vinaya, they composed other Suttas and another Vinaya which had (only) the appearance (of the genuine ones). 37. Rejecting the following texts, viz.: the Parivâra which is an abstract of the contents (of the Vinaya), the six sections of the Abhidhamma, the Patisambhidâ, the Niddesa, and some portions of the Jâtaka, they composed new ones. 38. Forsaking the original rules regarding nouns, genders, composition, and the embellishments of style, they changed all that.

39. Those who held the Great Council were the first schismatics; in imitation of them many heretics arose. 40. Afterwards a schism occurred in that (new school); the Gokulika and Ekabyohâra Bhikkhus formed two divisions. 41. Afterwards two schisms took place amongst the Gokulikas: the Bahussutaka and the Paññatti Bhikkhus formed two divisions. 42. 43. And opposing these were the Cetiyas, (another) division of the Mahâsamgîtikas. All these five sects, originating from the Mahâsamgîtikas, split the (true) meaning and the Doctrine and some portions of the Collection; setting aside some portions of difficult passages, they altered them. 44. Forsaking the original rules regarding nouns, genders, composition, and the embellishments of style, they changed all that.

45. In the orthodox school of the Theras again a schism occurred: the Mahimsâsaka and Vajjiputtaka Bhikkhus formed two sections. 46. In the school of the Vajjiputtakas four sections arose, viz.: the Dhammuttarikas, Bhaddayânikas, Channagarikas, and Sammitis. 47. In later times two divisions arose among the Mahimsâsakas: the Sabbatthivâda and Dhammagutta Bhikkhus formed two divisions. 48. The Sabbatthivâdas and Kassapikas, the Kassapikas and Samkantikas, and subsequently another section, the Suttavâdas, separated themselves in their turn. 49. These eleven schools which separated themselves from the Theravâda, split the (true) meaning and the Doctrine and some portions of the Collection; setting aside some portions of difficult passages, they altered them. 50. For-

saking the original rules regarding nouns, genders, composition, and the embellishments of style, they changed all that.

51. Seventeen are the heretical sects, and there is one orthodox sect; together with the orthodox sect they are eighteen at all. 52. The most excellent Theravâda which resembles a large banyan tree, is the complete doctrine of the Jina, free from omissions or additions. The other schools arose as thorns grow on the tree. 53. In the first century there were no schisms; in the second century arose the seventeen heretical schools in the religion of the Jina. 54. The Hemavatikas, Râjagirikas, Siddhatthas, Pubba- and Aparaselikas, and sixthly the Apara-Râjagirikas arose one after the other.

Here ends the description of the schools of the teachers.

(At the time of the second Council the Theras foresaw the following events 1):

55. "In the future time, after a hundred and eighteen years, a certain Bhikkhu will arise, a Samaṇa able (to suppress the schisms of that time). 56. Descending from Brahma's world he will be born in the human race, originating from a Brâhmaṇa tribe, an accomplished master of all Mantras (Vedas). 57. His name will be Tissa, his surname Moggaliputta; Siggava and Candavajjî will confer on the youth the Pabbajjà ordination. 58. Then, having received the Pabbajjà ordination and attained the knowledge of the sacred texts, Tissa will destroy the Titthiya doctrines and establish the (true) faith. 59. A royal chief called Asoka will govern at that time in Pâṭaliputta, a righteous prince, an increaser of the empire."

60. All the seven hundred Bhikkhus, the Theras, having taught the (true) doctrine and destroyed (the heresy of) the ten indulgences, had attained Parinibbana. 61. Descend-

ing from Brahma's world he was born in the human race; at the age of sixteen he had mastered the whole Veda.

62. (Once young Tissa thus addressed the Thera Siggava, who had come to his father's house:) "I ask the Samana a question, answer these questions (concerning) the Rioveda, the Yajurveda, the Sâmaveda and also the Nighantu, and fifthly the Itihasa"; - 63. and the Thera having given his permission, he asked an exceedingly difficult question. Siggava then spoke to the youth possessed of mature knowledge: 64. "I also will ask you, young man, a question set forth by the Buddha; if you are clever, answer my question truly." 65. When the question had been pronounced, (Tissa said:) "That I have neither seen nor heard; I will learn this Mantra, I desire to receive the Pabbajja ordination." 66. Leaving the narrow way of the life of a layman, the youth went forth into the houseless state and to the condition of calm, according to the Jina's faith. 67. The disciple, desirous of learning and full of reverence, was taught the nine-fold doctrine of the Teacher by learned Candavajjî. 68. Siggava who had vanquished the young man, conferred on him the Pabbajja ordination; learned Candavajjî taught the well trained (disciple), versed in the Vedas, the nine-fold (doctrine); (having done so,) these Theras attained Parinibbana.

69.1) Two years of Candagutta, fifty-eight of king Pakundaka having elapsed, Siggava having just completed his sixty-fourth year, Moggaliputta received from Thera Siggava the Upasampadâ ordination. 70. Tissa Moggaliputta, having learned the Vinaya from Candavajjî, reached emancipation by the destruction of the substrata (of existence). 71. Siggava and Candavajjî taught the glorious Moggaliputta all the Piţakas which are filled with collections referring to both (Bhikkhus and Bhikkhunîs) (or:

<sup>1)</sup> In the following account, some of the numbers mentioned are evidently wrong; I have preferred, however, not to correct them, since the cause of these errors may be attributed as well to the author as to copyists.

the Sutta collection, as it had been settled at the two convocations?). 72. Siggava, possessed of (true) knowledge, made the glorious Moggaliputta chief of the Vinaya, and attained Nibbâna after having completed seventy-six years. 73. Candagutta ruled twenty-four years; when he had completed fourteen years, Siggava attained Parinibbâna. 74. (Siggava was) a dweller in the forest, keeping the Dhutanga precepts, of limited desires, attached to forest life, full of goodwill, of subdued passions, and perfect in the true Doctrine. 75. In a remote, delightful abode, in the depth of a great forest, this hero (lived) alone without a companion, like a valiant lion in his mountain cave.

76. Sixteen years had elapsed after the protector of the world had attained Nibbana, learned Upali had completed sixty years; - 77. it was the twenty-fourth year of Ajatasattu's (reign) and the sixteenth of Vijaya's, (when) Dâsaka received the Upasampadâ ordination from Thera Upâli. 78. The learned (Thera) called Dâsaka had completed forty years; ten years of Nagadasa's (reign) and twenty of Pakundaka's (Panduvâsa's!) had elapsed, -79. (when) Thera Sonaka received the Upasampadâ from Dâsaka. The wise Thera called Sonaka had completed forty years; - 80. ten years of Kâlâsoka's (reign) had elapsed; it was in the eleventh year of the interregnum in Tambapanni, (when) Siggava received the Upasampadâ ordination from Thera Sonaka. 81. Two years of Candagutta's (reign) had elapsed; Siggava had completed sixtyfour, and king Pakundaka fifty-eight years, (when) Moggaliputta received the Upasampadâ ordination from Thera Siggava. 82. Six years of Asokadhamma's (reign), sixtysix of Moggaliputta, forty-eight (years) of king Mutasîva had elapsed, (when) Mahinda received the Upasampadâ ordination from Moggaliputta.

83. Upâli received the Vinaya from Buddha, Dâsaka received the whole Vinaya from Thera Upâli and taught it just as his teacher in the Faith (had done). 84. Thera Dâsaka taught Sonaka also the Vinaya; (Sonaka) taught it,

after having learnt it from his teacher. 85. Wise Sonaka who well knew the Dhamma and the Vinaya, in his turn taught Siggava the whole Vinaya. 86. The pupils of Sonaka were Siggava and Candavajjî; the Thera taught both these pupils the Vinaya. 87. Tissa Moggaliputta, having learnt the Vinaya from Candavajjî, reached emancipation by the destruction of the substrata (of existence). 88. Teacher Moggaliputta taught his pupil Mahinda the whole Vinaya, the complete doctrine of the Theras.

89. After the Sambuddha had attained Parinibbâna, resplendent Thera Upâli taught the Vinaya full thirty years. 90. This great Sage, after having made his pupil, the learned Thera called Dâsaka, chief of the Vinaya, attained Nibbâna. 91. Dâsaka in his turn made his pupil Thera Sonaka chief of the Vinaya, and attained Nibbâna sixtyfour years (after his Upasampadà). 92. Sonaka who possessed the six supernatural faculties, after having made Siggava, the descendant of an Arya family, chief of the Vinaya, attained Nibbâna sixty-six years (after his Upasampadâ). 93. Wise Siggava made young Moggaliputta chief of the Vinaya and attained Nibbâna seventy-six years (after his Upasampadâ). 94. Tissa Moggaliputta made his pupil Mahinda chief of the Vinaya and attained Nibbâna eighty-six years (after his Upasampadâ).

95. Seventy-four years of Upâli, sixty-four of Dâsaka, sixty-six of Thera Sonaka, seventy-six of Siggava, eighty of Moggaliputta: this is the Upasampadâ of them all (i. e. the number of years which elapsed between their Upasampadâ and their death).

96. Learned Upâli was the whole time chief of the Vinaya, Thera Dâsaka fifty years, Sonaka fourty-four years, Siggava fifty-five years, the (Thera) called Moggaliputta sixty-eight years.

97. Prince Udaya reigned sixteen years; when six years of Udayabhadda's reign had elapsed, Thera Upâli attained Nibbâna. 98. The ruler Susunâga reigned ten years; after eight years of Susunâga's reign Dâsaka attained Parinibbâna. 99. After Susunâga's (Kâlâsoka's!)

death the ten brothers succeeded; they reigned all jointly twenty-two years. In the sixth year of their reign Sonaka attained Parinibbana. 100. Candagutta reigned twenty-four years; after fourteen years of his reign Siggava attained Parinibbana. 101. The son of Bindusara, illustrious prince Asokadhamma, reigned thirty-seven years. 102. When twenty-six years of Asoka's reign had elapsed, the (Thera) called Moggaliputta, after having exalted the splendour of the Religion, attained the end of his life and reached Nibbana.

103. Learned Thera Upâli, a great teacher, attained Nibbâna seventy-four years (after his Upasampadâ), after having made his pupil, the learned Thera Dâsaka, chief of the Vinaya. 104. Dâsaka attained Nibbâna sixty-four years (after his Upasampadâ), after having in his turn made his pupil, Thera Sonaka, chief of the Vinaya. 105. Sonaka who possessed the six (supernatural) faculties, attained Parinibbâna sixty-six years (after his Upasampadâ), after having made Siggava, the descendant of an Arya family, chief of the Vinaya. 106. Wise Siggava attained Nibbâna seventy-six years (after his Upasampadâ), after having made young Moggaliputta chief of the Vinaya. 107. Tissa Moggaliputta attained Nibbâna eighty years (after his Upasampadâ), after having made his pupil Mahinda chief of the Vinaya.

## VI.

1. Two hundred and eighteen years after the Parinibbana of the Sambuddha Piyadassana was anointed king. 2. When Piyadassana was installed, the miraculous faculties of royal majesty entered into him; he diffused the splendour which he had obtained in consequence of his merits, one yojana above and one beneath (the earth); the wheel of his power rolled through the great empire of Jambudîpa. 3. The Devas constantly brought to him (?) every day sixteen jars of water (?), filled with medical herbs of every description, from the Anotatta lake at the

top of the Himavat mountains. 4. The Devas then constantly brought every day fragrant teeth-cleansers made of the betel vine, which were grown in the mountains, soft, smooth, sweet, endowed with flavour, and delightful. 5. The Devas then constantly brought every day fragrant myrobalans, which were grown in the mountains, soft and smooth, endowed with flavour, desirable to great kings (?). 6. The Devas then constantly brought every day divine drinks and ripe mangos endowed with flavour and fragrance. 7. The Devas then constantly brought every day from the Chaddanta lake upper and under garments dyed with the five colours. 8. 9. The Naga kings then constantly brought every day fragrant powder for washing the head, and also unguents, and fine seamless clothes to put on of the colour of jessamine, and precious collyrium; all these things (they brought) from the Naga world. 10. The Devas then constantly brought every day sugar cane, quantities of Areca-nuts, yellow towels. 11. The parrots brought nine thousand loads of hill paddy which was picked out by rats; the bees made honey; the bears forged with sledge-hammers. 12. Heaven-born birds, sweetvoiced cuckoos constantly sang to men, (attracted) by the splendour of Asoka's merit. 13. The great Naga whose age endures through a Kappa, the attendant of four Buddhas, wearing a golden chain, came, (attracted) by the splendour of (Asoka's) merit. 14. The glorious Piyadassi honoured him with garlands of jewels. Splendid rewards were received for alms (given to religious mendicants).

15. This grandson of Candagutta, the son of Bindusâra, (king Asoka), whilst a mere prince, was subking of Ujjenì, charged with collecting the revenue (of that province). During his progress he came to the town of Vedissa. 16. There the daughter of a Setthi, known by the name of Devî, having cohabited with him, gave birth to a most noble son. 17. Mahinda and Sanghamittâ chose to receive the Pabbajjâ ordination; having obtained Pabbajjâ, they both destroyed the fetter of (individual) existence.

18. Asoka ruled in Pâțaliputta, best of towns; three

years after his coronation he was converted to Buddha's faith.

19. How great is the number of years between the time when the Sambuddha attained Parinibbana in the Upavattana (at Kusinara), and when Mahinda, the issue of the Moriya family, was born? 20. Two hundred years and four years more had elapsed: just at that time Mahinda, the son of Asoka, was born.

21. When Mahinda was ten years old, his father put his brothers to death; then he passed four years reigning over Jambudîpa. 22. Having killed his hundred brothers, alone continuing his race, Asoka was anointed king in Mahinda's fourteenth year. 23. Asokadhamma, after his coronation, obtained the (above-mentioned) miraculous faculties; exceedingly splendid and rich in meritorious works (he was), universal monarch of (Jambu)dîpa. 24. They crowned Piyadassi after full twenty years (?); he passed three years doing honour to Pasanda infidels. 25. (There were) adherents of the sixty-two false doctrines, ninetysix kinds of Pâsandas who proceeded from the Sassata and Uccheda doctrines, all of them established on these two principles; - 26. Niganthas and Acelakas and other ascetics and other Brahmans and sectarians. 27. Searching where truth and where falsehood was, he invited the infatuated, infidel Niganthas (?) and sectarians of the Sassata and Uccheda doctrines, and Pâsanda and Titthiya infidels of different creeds outside the Faith, sectarian people. 28. After having invited the numbers of Titthiyas and having introduced them into his palace and having bestowed on them great gifts, he asked them an exceedingly difficult question. 29. Being asked this question, they could not answer it by their own power; the ignorant people answered like a man who being asked about the mango tree, replies concerning the Lakucha tree. 30. They all were content with low seats (?) (in the royal hall) 1).

<sup>1)</sup> The king invited all the ascetics of different creeds to take the seats of which they deemed themselves worthy. All were content with lower seats, except Nigrodha, a Buddhist novice, who took his seat on the

After having annihilated all the Pasandas and defeated the sectarians, - 31. the king thought: "Which other men may we find who are Arahats in this world or see the path towards Arahatship? 32. (Surely) they are to be found in the world; this world cannot be void of them (?). How may I obtain the sight of such worthy men? If I hear his (i. e. such a man's) well spoken words, I will give up to him my paternal realm and my conquests." 33. The king, thinking thus, found nobody worthy of his presents; unceasingly the king searched after virtuous, clever men. 34. Walking about in his palace and looking at many people, he saw the Samana Nigrodha who went along the road for alms. 35-41. When he saw Nigrodha whose walking, turning back and looking was graceful, who turned his eyes to the ground, who was adorned (by decent deportment), an Arahat, whose mind was peaceful, who had reached perfect self-control, who had subdued himself and protected and well defended himself (against human passions), who did not mix with noble people, who was stainless like the moon amidst clouds, fearless like a lion, brilliant like a fire-brand, venerable, unconquerable, firm, of a peaceful disposition, steadfast, who had destroyed his passions, had cleansed himself of all sins, who was the most excellent of men, who led a wandering life, the most excellent Samana, who was endowed with all virtues, the thought occurred to him, that he had been his companion during a former life (?) 1). (Seeing) that ascetic who led a life worthy of a Muni, who was happy in consequence of his meritorious deeds in former existences, who had reached the fruition which is obtained by the path of Arahats, walking along the road in search of alms, that wise man thought, full of longing: 42. "Indeed this Thera is one of the venerable ones; like Buddha, the holy One in this world, and like his disciples, he has reached the fruition which is obtained by the transcendent path, and has reached liberation and salvation."

<sup>1)</sup> See the story in the Mahavamsa, p. 24.

years after his coronation he was converted to Buddha's faith.

- 19. How great is the number of years between the time when the Sambuddha attained Parinibbana in the Upavattana (at Kusinara), and when Mahinda, the issue of the Moriya family, was born? 20. Two hundred years and four years more had elapsed: just at that time Mahinda, the son of Asoka, was born.
- 21. When Mahinda was ten years old, his father put his brothers to death; then he passed four years reigning over Jambudîpa. 22. Having killed his hundred brothers. alone continuing his race, Asoka was anointed king in Mahinda's fourteenth year. 23. Asokadhamma, after his coronation, obtained the (above-mentioned) miraculous faculties; exceedingly splendid and rich in meritorious works (he was), universal monarch of (Jambu)dîpa. 24. They crowned Piyadassi after full twenty years (?); he passed three years doing honour to Pâsanda infidels. 25. (There were) adherents of the sixty-two false doctrines, ninetysix kinds of Pasandas who proceeded from the Sassata and Uccheda doctrines, all of them established on these two principles: - 26. Niganthas and Acelakas and other ascetics and other Brahmans and sectarians. 27. Searching where truth and where falsehood was, he invited the infatuated, infidel Niganthas (?) and sectarians of the Sassata and Uccheda doctrines, and Pâsanda and Titthiya infidels of different creeds outside the Faith, sectarian people. 28. After having invited the numbers of Titthiyas and having introduced them into his palace and having bestowed on them great gifts, he asked them an exceedingly difficult question. 29. Being asked this question, they could not answer it by their own power; the ignorant people answered like a man who being asked about the mango tree, replies concerning the Lakucha tree. 30. They all were content with low seats (?) (in the royal hall) 1).

<sup>1)</sup> The king invited all the ascetics of different creeds to take the seats of which they deemed themselves worthy. All were content with lower seats, except Nigrodha, a Buddhist novice, who took his seat on the royal throne.

After having annihilated all the Pasandas and defeated the sectarians, - 31. the king thought: "Which other men may we find who are Arahats in this world or see the path towards Arahatship? 32. (Surely) they are to be found in the world; this world cannot be void of them (?). How may I obtain the sight of such worthy men? If I hear his (i. e. such a man's) well spoken words, I will give up to him my paternal realm and my conquests." 33. The king, thinking thus, found nobody worthy of his presents; unceasingly the king searched after virtuous, clever men. 34. Walking about in his palace and looking at many people, he saw the Samana Nigrodha who went along the road for alms. 35-41. When he saw Nigrodha whose walking, turning back and looking was graceful, who turned his eyes to the ground, who was adorned (by decent deportment), an Arahat, whose mind was peaceful, who had reached perfect self-control, who had subdued himself and protected and well defended himself (against human passions), who did not mix with noble people, who was stainless like the moon amidst clouds, fearless like a lion, brilliant like a fire-brand, venerable, unconquerable, firm, of a peaceful disposition, steadfast, who had destroyed his passions, had cleansed himself of all sins, who was the most excellent of men, who led a wandering life, the most excellent Samana, who was endowed with all virtues, the thought occurred to him, that he had been his companion during a former life (?) 1). (Seeing) that ascetic who led a life worthy of a Muni, who was happy in consequence of his meritorious deeds in former existences, who had reached the fruition which is obtained by the path of Arahats, walking along the road in search of alms, that wise man thought, full of longing: 42. "Indeed this There is one of the venerable ones; like Buddha, the holy One in this world, and like his disciples, he has reached the fruition which is obtained by the transcendent path, and has reached liberation and salvation."

<sup>1)</sup> See the story in the Mahavamsa, p. 24.

- 43. (Asoka) obtained the enjoyment of the five-fold delight, high bliss; delighted, he who was comparable to Sakka rejoiced like a poor man who has found a treasure, like one who has gained the desire of his heart (?). 44. 45. He spoke to one of his ministers: ", Well, quickly conduct hither that Bhikkhu, that handsome young man of tranquil appearance, who walks along the road like an elephant, fearless and endowed with the ornament of tranquillity." 46. The king felt great content; highly delighted he thought in his mind: "Without doubt this excellent person whom I have never seen before, has reached the highest perfection." 47. Thinking thus, he again spoke thus: "Well prepared seats are spread; sit down on the seat which is worthy of an ascetic; I grant thee whichsoever thou desirest." 48. After hearing the speech of the king, he took (the king's) right hand (?) and mounted the throne. Fearlessly he sat down on the most excellent seat, just as Sakka, king of the gods, seats himself on the Pandukambala.
- 49. The king thought: "This most excellent boy is certainly immovable and fearless; him ...
- 50. The king, recognizing that excellent tender boy who observed the customs of the Saints, (to be) well instructed and expert in Dhamma and Vinaya, again spoke thus, full of delight: 51. "Teach me the Faith which thou hast learnt; thou alone shalt be my teacher; I will obey the words which thou teachest me, o great Sage. Instruct me, I listen to thy preaching." 52. Having heard this exceedingly acute speech of the king, he who was well versed in the analytical distinctions of the nine-fold doctrine, thought over the precious Tipitaka and found the excellent sermon on Earnestness: 53.1) "Earnestness is the way to immortality, indifference is the way to death; the earnest do not die, the indifferent are like the dead." 54. When wise Nigrodha had pronounced this gladdening sentence, the king understood that highest motive

<sup>1)</sup> Dhammapada, v. 21.

(viz. earnestness): "This is the foundation of all doctrines whatsoever that have been preached by the omniscient Buddha. 55. To-day I choose as my refuge thee and Buddha with the Dhamma and the Saṃgha; together with my children and wives, with the number of my relatives I announce to thee my having become a lay-disciple. 56. Abiding together with children and wives in the refuge (of the Faith), in consequence of the arrival of Nigrodha, my spiritual guide, I offer four lacs of silver and eight (daily) portions of rice to the Thera."

57. (The king having asked, whether there are many ascetics like Nigrodha, he replied:) "There are many disciples of Buddha, versed in the three-fold science, possessed of (magical) power, well acquainted with the exposition of the qualities of mind, who have subdued their passions and reached Arahatship." 58. The king again spoke to the Thera: "I desire to meet with that precious Assembly; I will pay my respect to all (Bhikkhus) who come to the Assembly; I will listen to the Dhamma." 59. Sixty thousand ascetics assembled, and the messengers announced to the king: "A large congregation which is full of great joy, has assembled; go thou to see the congregation, as thou desiredst (to do)." 60. Asokadhamma, the ruler of the earth, having heard what the messenger said, thus addressed the circle of his relations, his friends and counsellors and his kinsmen: 61. "We will offer presents on the occasion of the assembling of the great Samgha; we will show them attention as much as we can, as much as we are able. 62. Let them quickly make ready for me a hall, seats, water, attendants, gifts, and food, such as are worthy of being offered, and suitable. 63. Let the makers of curry and rice quickly make ready for me well cooked rice-milk, sweet, pure dishes. 64. I will bestow a great donation on the congregation of the Bhikkhus, the most excellent community. Let them beat the drums in the city, let them sweep the roads, let them scatter white sand and flowers of the five colours; - 65. let them place here and there garlands and triumphal arches, plantain trees, auspicious brimming jars, and let them place here and there ..., - 66. and let them make flags of cloth and fasten them here and there; let the people, adorned with flower garlands, make this city resplendent. 67. Khattiyas, Brahmans, and Vessas, Suddas, and people of different extraction, adorned with various ornaments, shall take clothes, ornaments, flowers, burning torches, and shall proceed to meet the Congregation. 68. All kinds of bands of music, well trained musicians of various schools who are pleasant to hear and sweetvoiced, shall play (various melodies) ... and proceed to meet the Congregation, (a) most meritorious (act). 69. ... dancers and acrobats in auspicious attitudes (?), all shall go to meet the Congregation and shall amuse them, when they have assembled. 70. And let them worship (the Assembly) with large heaps of flowers of different kinds, (aromatic) powder of various descriptions, and unguents. 71. Let them prepare in the city every kind of pomp (?) and desirable gifts. 72. The inhabitants of the kingdom, devoted (?) to the Fraternity, shall undertake to do homage (to the Samgha), and shall do so during the whole day and during all the three watches (?) of the night."

73—75. That night having elapsed, the illustrious prince, causing food of excellent flavour to be prepared in his own residence, gave the following orders to his counsellors and his attendants: "Let all people procure heaps of perfumed garlands and flowers, many flowers, parasols, flags, lamps burning in the day-time; let them procure as much as I have ordered. 76. Let all (people dwelling) in this city, the merchants from the four quarters of the horizon, and all the royal officers, with their oxen, troops, and vehicles, follow me to meet the congregation of Bhikkhus." 77. The best of kings proceeded with great pomp; the ruler of the earth shone like Sakka (when he goes) to the Nandana garden. 78. The king in whose mind wisdom had arisen, proceeding in great haste towards the Bhikkhu congregation, saluted them, raising

his joined hands, and received greetings in return. 79. He spoke to the Bhikkhu congregation: "May (the Samgha) have compassion on me." 80. Taking the alms-bowl of the Thera, the Samgha's (spiritual) father, and paying reverence to him by (offering) various flowers, he entered the city. 81. Inviting them to enter his residence and to be seated, he offered to them with outstretched hands rice-milk and various highly precious food, hard and soft, as much as they wanted and desired. 82. When the congregation of Bhikkhus had finished their meal and removed their hands from the bowls, he offered to each Bhikkhu a suit of robes. 83. He distributed slippers (?), collyrium, oil, parasols, and also shoes, all the requisites of an ascetic, molasses and honey. 79b. 84. Introducing all the Bhikkhus, as many had assembled, into his interior appartments, Asokadhamma, the ruler of the earth, sat down. Sitting down the king invited the congregation of Bhikkhus (to accept) their gifts, (saying): 85. "I give as much as the Bhikkhus desire, whatever they choose." 86. After having gratified them with (a present of priestly) requisites and offered to them what was required (for their use), he asked them about the very profound, well propounded divisions of the Dhamma: 87. "Are there, venerable Sirs, sections taught by the kinsman of the Sun, by the indication of a certain number of divisions of the Dhamma, (according to) nouns, gender, and inflections, and also according to sections and to the composition?" -88. "It has been taught, o king, and has been numbered by the kinsman of the Sun; it is well divided, well promulgated, well explained, well taught, - 89. accompanied by reasons and replete with sense, well spoken without a fault: fixed attention, right exertion, the (magical) powers, the (five) organs (of spiritual life), - 90. the (ten) powers, the requisites for attaining supreme knowledge, and those leading to the supreme path, all of these are well divided and well taught: these are the seven divisions of the most excellent elements of supreme knowledge. 91. The doctrine preached by the Teacher, the highest among men,

the supreme, transcendent Truth which has been expanded and well divided, consists of nine Angas 1). 92. Full eighty-four thousand sections of the Doctrine have been taught by the kinsman of the Sun out of compassion for created beings. 93. He has preached the highest Truth, the most excellent ambrosia, which frees from transmigration, which is the path leading to the extinction of all suffering and an ambrosia-like medicine." 94. After hearing the speech pronounced by the Congregation of the Bhikkhus, the king, the chief of men, filled with joy and mirth, wisdom having arisen in his mind, pronounced these words to his royal court: 95. "Full and complete eighty-four thousand most precious sections of the Truth have been taught by the most excellent Buddha; - 96. I will build eighty-four thousand monasteries, honouring each single section of the Truth by one monastery." 97. The prince expending ninety-six kotis of treasure, he the king, gave immediately on that same day the order (for the erection of the buildings). 98. At that time there were in Jambudîpa eighty-four (thousand) towns; near each town he built one monastery. 99. And having completed the monasteries in three years' time, (the construction of) the Aramas being finished, the prince held during seven days a festival of offerings.

## VII.

1. There was a great assemblage from all parts of Jambudîpa, eighty kotis of Bhikkhus, ninety-six thousand Bhikkhunîs, the greater part of the Bhikkhus and Bhikkhunîs possessing the six (supernatural) faculties. 2. The Bhikkhus, by the greatness of their magical power levelling the surface of the earth, producing (the miracle called) the world-show, made visible the (84000 consecration) festivals, worthy of veneration. 3. The king standing on

The Augas of Buddha's doctrine are the well-known nine divisions, viz. Sutta, Geyya, Veyyakarana, Gatha, Udana, Itivuttaka, Jataka, Abbhuta, Vedalla.

the Asokârâma, looked over (the whole of) Jambudîpa; by the Bhikkhus' magical power Asoka saw everything. 4. He saw all the Vihâras built all over the earth, the raised (?) flags, the flowers and arches and garlands, -5. the plantains, the filled jars adorned with various flowers; he saw the whole extent of the great continent, the pomp all over the four quarters. 6. 7. Delighted, glad, looking at the festivals which were being celebrated, at the assembled fraternities of Bhikkhus and the assembled Bhikkhunîs and the beggars receiving rich alms which were prepared for them, seeing all the eighty-four thousand Vihâras, which were honoured (by festivals of consecration), - 8. Asoka joyfully made known to the fraternity of Bhikkhus: "I am, venerable Sirs, a relative of the religion of the teacher Buddha. 9. Great liberality has been shown by me out of reverence (?) for the Fraternity. 10.11. By expending ninety-six kotis, a great treasure, eighty-four thousand monasteries have been erected by me in honour of the (84000) sections of the Truth taught by the most excellent Buddha. I have daily made offerings of four lacs: - 12. one Cetiva offering, one to the (Bhikkhu) called Nigrodha, one to the preachers of the Religion, one for the requirements of the sick; boiled rice is distributed constantly every day, just as the Mahâganga (gives her water). 13. I cannot find any other greater act of liberality. My faith is most firm; I am, therefore, a relation of the Faith." 14-16. After having heard the word spoken by king Asokadhamma, learned Moggaliputta who was well versed in the Scriptures, a clever decider of cases, answered the question of Asokadhamma, in order to secure a comfortable existence to the Fraternity, for the sake of the propagation of the Doctrine, and because he the wise one had learnt the future destiny (of the Faith): "The donor of the requisites (for the Bhikkhus) remains a stranger to the Faith, - 17. but that man who gives up his son or daughter, the issue of his body, and causes them to receive the Pabbajja ordination, becomes really a relation of the Faith." 18.19. King

Asokadhamma, the ruler of the earth, having heard this speech, addressed both prince Mahinda, his son, and his daughter Samghamittà: "I presently shall be a relation of the Faith." Both children hearing what their father had said, agreed, (saying:) - 20. "Well, Sire, we agree, we will do what you have said; make us quickly receive the Pabbajja ordination, become a relative of the Faith." 21. Mahinda, Asoka's son, had completed twenty years, and Samghamittâ might be eighteen years of age. 22. When Asoka had completed six years, both bis children received the Pabbajja ordination, and Mahinda, the enlightener of the Island, received at once the Upasampadâ ordination; - 23. at the same time Samghamittà began to exercise herself in the Sikkha precepts. He (Mahinda) was like Moggaliputta a great teacher of the doctrine of the Theras.

24. Fifty-four years (after Moggaliputta's Upasampada) Asokadhamma was crowned; (six years?) after Asoka's coronation, when Moggaliputta had completed sixty (?) years, Mahinda received the Pabbajjà ordination from Moggaliputta. 25. Mahâdeva conferred the Pabbajjâ ordination on him and Majjhanta the Upasampadâ 1); these were the chiefs who acted compassionately towards Mahinda in (those) three ways. 26. Moggaliputta, his Upajjhaya, taught Mahinda, the enlightener of the Island, all the Pitakas, their whole meaning, and the Doctrine. 27. Ten years after Asoka's coronation Mahinda had completed four years (after his Upasampadâ), and had become a teacher of the whole scripture as handed down, and he had many pupils. 28. Mahinda studied and retained in his mind the well propounded, well divided Sutta (collection) as it had been settled at the two convocations, the doctrine of the Theras. 29. Moggaliputta instructed Mahinda, the son of Asoka, in the three sciences, (the doctrine regarding) the six (supernatural) faculties, the four analytical doctrines. 30. And Tissa Moggaliputta continuously taught Mahinda, his pupil, the whole Pitaka of the Âga-

<sup>1)</sup> See Mahavamsa, p. 37, 1. 2.

mas (i. e. the Sutta-Piṭaka). 31. When (Asoka) had completed three years, (the story of) Nigrodha (happened), after the fourth year (he put his) brothers (to death), after his sixth year Mahinda, the son of Asoka, received the Pabbajjà ordination. 32. Both sons of Kontî, the Theras Tissa and Sumitta, who possessed the great (magical) faculties, attained Parinibbâna after Asoka's eighth year. 33. Those royal children received the Pabbajjâ ordination, and both Theras attained Nibbâna.

34. Many Khattiyas and Brahmans declared their intention of becoming lay disciples, and great gain and honour accrued to the faith of Buddha: - 35. the schismatics and heretics lost both gain and honour. Pandarangas and Jatilas, Niganthas, Acelakas, and others -36. resided (in the Buddhist Vihâras) during seven years; the Uposatha ceremonies were performed by incomplete congregations; saintly, clever, and modest men did not appear at the Uposatha ceremonies. 37. When a hundred years and (another) hundred and thirty-six had elapsed (after the Parinibbana of the Buddha), sixty thousand Bhikkhus dwelt in the Asokârâma. 38. Âjîvakas and sectarians of different descriptions ruined the Doctrine; all of them wearing the yellow robe injured the doctrine of the Jina. 39. Surrounded by one thousand Bhikkhus, Moggaliputta, the chief of the school, who possessed the six (supernatural) powers and the great (magical) faculties, convened a Council. 40. Wise Moggaliputta, the destroyer of the schismatic doctrines, firmly established the Theravåda and held the third Council. 41. Having destroyed the different (heretical) doctrines and subdued many shameless people and restored splendour to the (true) faith, he proclaimed (the treatise called) Kathavatthu. 42. From that Moggaliputta Mahinda, who was the pupil of that teacher, learnt the true religion. 43. (Moggaliputta) taught him the five Nikavas and the seven sections (of the Abhidhamma); he the hero, the clever one learnt from his teacher the two Vibhangas of the Vinaya, the Parivara, and the Khandhaka.

44. When the second century and thirty-six years more had elapsed (since the Buddha's death), again a most dreadful schism arose in the Theravâda. 45. In the city of Pâtaliputta ruled prince Dhammâsoka, a great king, who was a believer in the faith of Buddha. 46. He bestowed great gifts on the Samgha, the best and most excellent of congregations; in one day he expended four lacs. 47. One he gave in honour of the Cetiyas, another for the preaching of the Dhamma, one for the requirements of the sick, one to the Samgha. 48. Infidels, sixty thousand in number, seeing this gain and these great honours, furtively attached themselves (to the Samgha). 49. The Pâtimokkha ceremonies in the monastery of the Asokâràma were interrupted; a minister who ordered the Pâtimokkha ceremonies to be performed, killed (some) of the Saints. 50. In order to destroy the infidels, many disciples of Buddha, sixty thousand sons of the Jina assembled. 51. At that convocation the son of Moggalî was the president, a great chief, similar to the Teacher; he had not his like on earth. 52. The king asked the Thera about the case of the slaughter of the Saints; having performed a miracle, he satisfied the desire of the king. 53. Having received the Doctrine from the Thera, the king destroyed the Bhikkhu emblems of those who had furtively attached themselves (to the Samgha). 54. The reckless infidels, performing the Pabbajja rite according to their own doctrine, injured the faith of the Buddha just as (men mix) pure gold (with baser metals). 55. They all were sectarian, opposed to the Theravâda; and in order to annihilate them and to make his own doctrine resplendent, - 56. the Thera set forth the treatise belonging to the Abhidhamma, which is called Kathavatthu. A similar punishment, a similar destruction of an opposite doctrine never occurred. 57. 58. After having promulgated the treatise called Kathavatthu which belongs to the Abhidhamma, the presiding Thera, in order to purify his own doctrine and (to establish) the Faith for a long time, selected one thousand Arahats, choosing the best ones, and

held a Council. 59. In the monastery of the Asokarama which had been built by king Dhammasoka, this third convocation was finished in the space of nine months.

Here ends the Council of the true Faith which lasted nine months.

### VIII.

1. Far-seeing Moggaliputta who perceived by his supernatural vision the propagation of the Faith in the future in the neighbouring countries, — 2. sent Majjhantika and other Theras, each with four companions, for the sake of establishing the Faith in foreign countries (and) for the enlightenment of men. 3. "Preach ye together with your brethren (?) powerfully the most excellent religion to the foreign countries, out of compassion for created beings."

4. The great sage Majjhantika went to the country of the Gandhâras; there he appeased an enraged Nâga and released many people from the fetters (of sin). 5. Mahâdeva who possessed the great (magical) powers, went to the realm of Mahisa; urging (the people) by (the description of) the suffering in hell, he released many people from their fetters. 6. Then another (Thera), Rakkhita, skilled in magical transformations, rising into the air, preached the Anamataggiya discourse 1). 7. The wise Thera called Yonakadhammarakkhita converted the Aparantaka country by preaching the Aggikkhandhopama Sutta. 8. The -Thera Mahâdhammarakkhita who possessed the great (magical) powers, converted Mahârattha by preaching the Nåradakassapajåtaka. 9. The Thera Mahårakkhita who possessed the great magical powers, converted the Yavana region by preaching the Kâlakârâma Suttanta. 10. The Thera who originated from the Kassapa tribe, Majjhima, Durabhisara, Sahadeva, Mûlakadeva, converted the multitude of Yakkhas in the Himavat. 11. They preached there the Suttanta called Dhammacakkappavattana. 12. Sona and

The country converted by this Thera is called by Buddhaghosa Vanavasa.

Uttara who possessed the great magical powers, went to Suvannabhûmi; there they conquered the multitudes of Pisâcas and released many people from their fetters.

13. Mahinda, going with four companions to the most excellent island of Lankâ, firmly established (there) the Faith and released many people from their fetters.

### IX.

- 1. The island of Lanka was called Sîhala after the Lion (sîha); listen ye to the narration of the origin of the island which I (am going to) tell.
- 2. The daughter of the Vanga king cohabited in the forest with a lion dwelling in the wilderness, and in consequence gave birth to two children. 3. Sîhabâhu and Sivali were beautiful youths; the name of their mother was Susimâ, and their father was called the Lion. 4. When their sixteenth year had elapsed, (Sîhabâhu) departed from his cave, and then built a most excellent town called Sîhapura, 5. The son of the Lion, a powerful king, ruled over a great kingdom, in Lâlarattha, in the most excellent town of Sîhapura. 6. Thirty-two brothers were the sons of Sîhabâhu; Vijaya and Sumitta were the eldest among them, beautiful princes. 7. Prince Vijaya was daring and uneducated; he committed most wicked and fearful deeds, plundering the people. 8. The people from the country and the merchants assembled; they went to the king and complained against the bad conduct of Vijaya. 9. The king, having heard their speech, full of anger, gave this order to the ministers: "Remove ye that boy. 10. Let them remove from the country all those attendants, his wives, children, relations, maid-servants, man-servants, and hired workmen." 11. He was then removed, and his relations were separated from him; so they went on board ship, and (the ship) sailed away on the sea. 12. "May they drift whereever they like; they shall not show their faces again nor shall they ever come back to dwell in our kingdom and country." 13. The ship in which the children had

embarked was helplessly driven to an island, the name of which was then called Naggadîpa. 14. The ship in which the wives had embarked was helplessly driven to an island, the name of which was then called Mahilârattha. 15. The ship in which the men had embarked went, sailing on the sea, losing her way and her bearings, to the port of Suppara. 16. The people of Suppara then invited those seven hundred men to disembark, and offered them lavish hospitality and honours. 17. During this hospitable reception Vijaya and all his followers unnoticed (?) committed barbarous deeds. 18. They made themselves guilty of drinking, theft, adultery, falsehood, and slander, of an immoral, most dreadful, bad conduct. 19. (The people) indignant at such cruel, savage, terrible and most dreadful deeds being committed against themselves, consulted together: "Let us quickly kill those rascals."

20. There is an island (formerly) called Ojadîpa, Varadîpa, or Maṇḍadîpa, the (recent) name of which is Lankâdîpa, and which is (besides) known by the name of Tambapaṇṇi. 21. 22. At the time, when Sambuddha, highest of men, attained Parinibbâna, that son of Sîhabâhu, the prince called Vijaya, having left the land called Jambudîpa, landed on Lankâdîpa. It had been foretold by the most excellent Buddha, that that prince one day would be (its) king. 23. The Teacher at that time had addressed Sakka, the chief of gods: "Do not neglect, Kosiya, the care of Lankâdîpa." 24. Sujampati the king of gods, having heard the Sambuddha's command, committed to Uppalavaṇṇa the business of guarding the island. 25. Having heard the command of Sakka that powerful Devaputta with his attendant demons kept guard over the island.

26. Vijaya, having stopped three months at Bhâru-kaccha and exasperated the inhabitants, went again on board his ship. 27. That crowd of men having gone on board their ship, sailing over the sea, were driven away by the violence of the wind, and lost their bearings. 28. They came to Lankâdîpa, where they disembarked and went on shore. Standing on dry ground, being ex-

hausted by great hunger, thirst and fatigue, they were unable (?) to walk on foot. 29. They crawled about on the ground with both hands and knees; afterwards, when they rose and stood upright, they saw that their hands were resplendent (copper-coloured). 30. The red-coloured dust of the ground covered their arms and hands; hence the name of that place was called Tambapanni (copperpalmed). 31. Tambapanni was the first town in the most excellent Lankâdîpa; there Vijaya resided and governed his kingdom. 32. Vijaya and Vijita together with Anurâdhanakkhatta, Accutagâmi, and Upatissa are those who came first to this country. 33. Many people, crowds of men and women, came together; (hence each) prince founded a town in the different parts. 34. The town of Tambapanni surrounded by suburbs was built by Vijaya in the south on the most levely bank of the river. 35. Vijita founded Vijita(pura), the same founded Uruvela. The minister who was called after the asterism (Anuradha) founded Anurâdhapura. 36. He who was called Accutagâmi then founded Ujjenî, Upatissa founded Upatissanagara which had well arranged markets, which was prosperous, opulent, large, charming, and lovely. 37. The king called Vijaya by name was the first ruler who reigned in Tambapanni over the delightful island of Lankâ. 38. When seven years (of his reign) had passed, the land was crowded with people. That prince reigned thirtyeight years.

39. In the ninth month after (Gotama) had become Buddha, the host of Yakkhas was destroyed; in the fifth year after his attaining Buddhaship the Jina conquered the Nâgas; in the eighth year after his attaining Buddhaship he completed the Samâpatti meditations (in Lankâ). 40. On these three occasions the Tathâgata came hither. In the last year of the Buddha Vijaya came hither. 41. The Sambuddha, the most excellent of men, made (the island fit for) the residence of men; the Sambuddha (afterwards) reached complete Nibbâna by the entire annihilation of the substrata of existence.

42. Prince (Vijaya) reigned thirty-eight years after the Parinibbâna of the Sambuddha, the light-giving king of Truth. 43. He despatched a messenger to Sîhapura to the (prince) called Sumitta, (with this message): "Come one (of you) quickly to us, to the most excellent island of Laākâ; — 44. there is nobody to govern this kingdom after my death. I hand over to you this island which I have acquired by my exertions."

# X.1)

- 1. The daughter of the Sakka prince Pandu, the princess called Kaccana, came over hither from Jambudîpa in order to preserve the dynasty. 2. She was crowned as the queen-consort of Panduvasa; from this marriage eleven children were born: 3. Abhaya, Tissa, and Utti, Tissa, and Asela the fifth, Vibhâta, Râma, and Siva, Matta together with Mattakala. 4. The youngest of them was a daughter known by the name of Citta; because she fascinated the hearts of the men who saw her, she was called Ummâdacittà (fascinating Citta).
- 5. (Paṇḍuvâsa) arrived in Upatissagâma in the same year in which he was crowned. This king reigned full thirty years.
- 6. There were seven Sâkiya princes, the grand-child-ren of Amitodana, born in the family of the Lord of the world: Râma, Tissa, and Anurâdha, Mahâli, Dîghâvu, Rohana, Gâmanî the seventh of them.
- 7. The son of Panduvâsa, prince Abhaya by name, reigned immediately (after his father) twenty years. 8. The wise son of Dîghâvu, the clever Gâmanî, who attended Panduvâsa, cohabited with the princess Cittâ. 9. In con-

<sup>1)</sup> This chapter belongs to the most fragmentary parts of the whole work. First is related the marriage of Panduvâsa and Kaccânâ (vv. 1—4). After a stanza referring to the length of Panduvâsa's reign (v. 5), the names of Kaccânâ's brothers are given who came over to Ceylon (see Mahâvaṃsa, p. 56). The following verses contain a short abstract of what is related at length in the Mahâvaṃsa, pp. 57 et seq.

sequence of that intercourse the prince called Panduka was born. Saving his life (from the persecutions of his uncles), (Panduka) resided in Dovarikamandala.

## XI.

- 1. Abhaya's twentieth year having elapsed, Pakunḍa had completed his twentieth year. Pakunḍaka was crowned when the thirty-seventh year from his birth had elapsed. 2. After Abhaya's twentieth year Pakunḍaka lived as a robber; seventeen years later he put to death seven of his maternal uncles, and received the royal coronation in the town of Anurâdhapura. 3. When ten years (of his reign) had elapsed and sixty years (of it) were still to follow, he fixed the boundaries of the villages and completely tranquillized (the country). 4. Enjoying sovereignty both over men and Yakkhas, Pakunḍa reigned during full seventy years. 5. The son of Pakunḍa was the prince called Muṭasîva; this king reigned sixty years over Tambapaṇṇi.
- 6. 7. There were then ten brothers, the sons of Muṭa-siva: Abhaya, Tissa, and Naga, Utti together with Matta-bhaya, Mitta, Siva, and Asela, Tissa, and Kira completing the number of ten, and princess Anula and Sivala, the daughters of Muṭasiva. 8. When eight years of Ajāta-sattu had elapsed, Vijaya came hither; after the fourteenth year of Udaya Vijaya expired. After the sixteenth year of Udaya they crowned Paṇḍuvâsa. 9. In the interval between the two kings Vijaya and Paṇḍuvâsa, Tambapaṇṇi was without a king during one year. 10. In the twenty-first year of Nagadâsa, Paṇḍuvâsa died, and they crowned Abhaya in the twenty-first year of Nagadâsa.
  - 11. ... seventeen years 1); twenty-four ...
- 12. In the fourteenth year of Candagutta the king called Pakundaka died; in the fourteenth year of Canda-

The first words of this fragment seem to refer to the interreign after Abhaya's death, which lasted seventeen years. The number of twenty-four I cannot explain.

gutta they crowned Mutasîva. 13. Seventeen years had elapsed after the coronation of Asoka, then Mutasîva died.

14. When seventeen years of that king (that is, Asoka) and six months of the next year had elapsed, in the second month of the winter season, under the most auspicious Nakkhatta of Asâlhâ, Devânampiya was installed in the kingdom of Tambapanni. 15. At the foot of the Châta mountain three bamboo poles were to be found. (The first was) white like silver; its creeper shone like gold. 16. 17. There was also (the second), the flower pole, (whereon most beautiful,) delightful (figures) like the shapes of flowers (presented themselves), dark blue, yellow, red, pure white, and black; and so also (the third), the bird-pole on which birds (appeared), each with its natural colours, and also quadrupeds. 18. The eight descriptions of pearls (also presented themselves), viz. the horse pearl, the elephant pearl, the chariot pearl, the myrobalan pearl, the bracelet pearl, the signet pearl, the Kakubha pearl, the Sadisa (Pâkatika?) pearl. 19. When Devânampiya had succeeded to the throne, (the people,) moved by the splendour of his coronation, brought the three kinds of gems from the Malaya country, the three bamboo poles from the foot of the Châta hill, and the eight kinds of pearls from the sea-shore. 20. Great crowds brought in the space of seven days, in consequence of Devânampiya's merit, the gems which were produced in Malaya and which were worthy of a king. 21. When the king saw these costly, precious treasures, the unequalled, incomparable, wonderful, rare treasures, - 22. 23. he spoke with a heart full of joy: "I am high-born, noble, the chief of men; such is the reward of my righteous deeds; look at the treasures I have gained, which are worth many lacs and are produced in consequence of my merit. Who is worthy to receive the donation of these treasures, - 24. my mother or my father, a brother, relations, friends, or companions?" Thus meditating the king remembered prince Asoka. 25. Devânampiyatissa and Dhammâsoka, the master of men, were both intimate friends, united by faithful

affection, though they never had seen each other. 26. "I have a dear ally, the ruler of Jambudîpa, the righteous Asokadhamma, a friend dear as my life. 27. He is worthy to receive from me the gift of these treasures, and I also am worthy to present unto him the treasure of these most precious ornaments (?). 28. Arise, my dear (?)¹), quickly take these treasures, go to Jambudîpa, to the city called Puppha(pura), and present these most precious treasures to Asoka, my ally."

29. Mahâarittha, Sâla, the Brâhmana Parantapabbata, the astrologer Puttatissa, these four men were the messengers despatched by Devânampiya. 30. Devânampiya sent the three resplendent gems, the eight excellent pearls, and the three (bamboo poles which had the size of) chariot poles, besides a collection of the most precious chanks, together with many valuable objects. 31. The king sent his minister Sâla and his commander-in-chief Arittha, Parantapabbata, and his astrologer Puttatissa, who were delighted (?) (with this service).

32. (Asoka in return sent) a royal parasol, a ... of Sâra wood (?), a diadem, ear ornaments, water from the Ganges, and an (anointing) vase, a chank trumpet, and a palanquin, - 33. a right hand chank, a virgin, all that being worthy (?) of a royal coronation; a suit (a koti?) of clothes which are (cleansed by being passed through the fire) without being washed 2), costly towels, - 34. most precious yellow sandal wood, and measures of rouge, yellow, and emblic myrobalan; and therewith he sent this message: 35. "The Buddha is the best among those who are worthy of presents, the Faith is the best of all things which refer to the extinction of the passions, and the Sampha is the best field of merit: these are the three best objects in the world of men and Devas. 36. To this (triad) I, the prince, pay my reverence for the sake of the highest bliss."

<sup>1)</sup> The king addresses his nephew Arittha; see the Mahavamsa, p. 69.

I have adopted Turnour's translation of "adhovimam" (Mahâvamsa, p. 70).

37. Those four messengers having sojourned five months (in Pâțaliputta, departed,) taking away the presents sent by Asokadhamma, — 38. and arrived in this island from Jambudîpa on the twelfth day of the increasing moon in the month of Vesâkha. The requisites for the coronation having been sent by Asokadhamma, — 39. they celebrated a second coronation of king Devânampiya. This second coronation took place on the full moon day of the month of Vesâkha; — 40. one month after that day, on the full moon day of the month of Jeṭṭha, Mahinda arrived in this island from Jambudîpa together with his six companions.

Here ends the description of the things for the royal coronation.

### XII.

1. The (monarch) called Asoka sent (to Devânampiya) a chowrie, a turban, a sword, a royal parasol, slippers, a diadem, a ... of Sâra wood, an (anointing) vase, a right hand chank, - 2. a palanquin, a conch trumpet, water from the Ganges, a koti of clothes which are (cleansed by being passed through the fire) without being washed, a golden vessel and spoon, costly towels, - 3. a man's load of water from the Anotatta lake, most precious yellow sandal wood, a measure of rouge, eye collyrium brought by the Nâgas, — 4. yellow and emblic myrobalan, costly Amata drugs, one hundred and sixty cart loads of fragrant hill paddy which had been brought by parrots; (all these things being) the rewards for his meritorious actions. 5. (Besides he sent the following message:) "I have taken 🧳 my refuge in the Buddha, the Dhamma, and the Samgha; I have avowed myself a lay pupil of the Doctrine of the Sakyaputta. 6. Imbue your mind also with the faith in this triad, in the highest religion of the Jina, take your refuge in the Teacher." 7. Doing honour (to Devânampiyatissa by) this (commission), Asoka the illustrious despatched the messengers to Devânampiya.

As soon as the messengers had departed, - 8. many Theras who possessed the great (magical) powers addressed Mahinda, in the most excellent Asokarama, out of compassion for the country of Lanka, (as follows:) 9. "The time has come to establish the Faith in the island of Lankâ; go, most virtuous one, convert the island of Lankâ." 10. The wise and learned Mahinda, the enlightener of the island, having heard the speech of the Fraternity, consented together with his companions. 11. Adjusting his robe so as to cover one shoulder, raising his clasped hands, and saluting them with an inclination of the head, (he said:) "I go to the island of Lanka." 12. The (prince) called Mahinda became then the chief of that number; Itthiya and the Thera Uttiya, Bhaddasâla and Sambala, -13. and the novice Sumana who was possessed of the six (supernatural) faculties and of the great (magical) powers, those five great Theras being possessed of the (same) six (supernatural) faculties and great (magical) powers, departing from the Asokarama went forth together with their retinue. 14. Wandering from place to place they reached Vedissagiri. They sojourned as long as they liked in the monastery of Vedissagiri. 15. Thera (Mahinda), having instructed his mother (in the doctrine of) the refuges, the moral precepts, and the Uposatha ceremonies, made the inhabitants of the island firm in the true faith and in the religion.

16. (Once) in the evening, Thera Mahinda, the great teacher, retiring into solitude, reflected whether the time would be favourable or unfavourable (for the conversion of Lankâ). 17. Perceiving the thought of the Thera, Sakka the chief of gods appeared to the Thera, and thus addressed him face to face: 18. "The time has come to thee, great hero, to convert Lankâdîpa; go quickly to the best of islands out of compassion for created beings. 19. Go to the most excellent Lankâdîpa, preach the Dhamma to created beings; proclaim the four Truths, release men from the fetters (of sin); — 20. make illustrious the doctrine of the supreme Buddha in Lankâdîpa. Thy (advent)

has been foretold by the Chief (of the Faith); the fraternity of Bhikkhus has elected thee, - 21. and I shall do service to thee at thy arrival in Lankadipa and perform all that is necessary; it is time for thee to depart." 22. Having heard the speech of Sakka, Mahinda, the enlightener of the island, reflected (thus): "Bhagavat has rightly prophesied about me, the fraternity of Bhikkhus has elected me, - 23. and Sakka has exhorted me; I shall establish the Faith; I will go to Tambapanni; subtle is the people of Tambapanni, - 24. (yet) they have not heard of the well proclaimed path which leads to the destruction of all suffering. I shall proclaim it to them; I shall go to the island of Lankâ." 25. Mahinda, the son of Asoka, who well knew the time and the season, having resolved to go to Lanka, told his companions (to come). Mahinda was the chief of that number; there were (then) his four fellowpupils, - 26. the novice Sumana, and the lay-disciple Bhanduka. To these six men who were endowed with the six (supernatural) faculties, (Mahinda) who possessed the great (magical) powers, thus made known (his intention): 27. "Let us go now to the extensive, most excellent island of Lankâ, let us convert many people and establish the Faith." 28. Expressing their assent (by exclaiming:) "Be it so", they all were joyful. (They added:) "It is time, venerable sir, let us go to the mountain called Missaka; the king (Devânampiyatissa) is just leaving the town in order to hunt."

29. Sakka, the chief of the gods, was delighted and addressed Thera Mahinda who had retired into solitude, with the following speech: 30. "Venerable sir, Bhagavat has given this prediction about thee: "In future times the Bhikkhu Mahinda will convert the island, he will propagate the religion of the Jina, he will set on foot there the kingdom of Righteousness, he will deliver created beings from great pain, and will establish them on firm ground, he will act for the welfare of many people, for the joy of many people, out of compassion for the world, for the good, for the welfare, and for the joy of gods and men.

31. Thus Bhagavat has indicated thee, and now, at the present time, the Thera and the Bhikkhus have charged thee with the conversion of the island. It is time, great hero, to convert the island; the hour has come, great hero, to convert the island; upon thee this task has devolved; bear this burden, convert Tambapanni, propagate the religion of the Jina. I am thy obedient pupil who gets up before thee and walks behind thee." 32. (Mahinda replied:) "I accept what Bhagavat, our Teacher, has said; I will save Tambapanni, I will show the light (to the island) and cause the splendour of the Jina to increase. (Tambapanni) is covered and enclosed by the overclouding darkness of ignorance and of (worldly) existence; it is ruined by envy and selfishness; it cannot rise from the delusions which are produced by the fault of idleness; it has entered on a wrong way and goes far astray from the true path; it is exhausted; high born people have become (as it were) people covered with sores, and have become (feeble like) Muñja or Babbaja grass. Tambapanni has entirely been subdued by obstacles and passions in consequence of the obscurity of error and of the darkness of ignorance and of (worldly) existence; it is covered, pervaded, veiled, overshadowed, and girt round with that great darkness, the obscurity of error. 33. I shall destroy the darkness of error and throw light on all Tambapanni, I shall cause to shine the religion of the Jina."

Being thus exhorted by Vâsavinda, the chief of gods, by such a speech, he rose up from his solitude, and having attained to the fullness of resolve, he thus asked for the assent of the fraternity of Bhikkhus: 34. "Let us go to Tambapaṇṇi; the people of Tambapaṇṇi are subtle; (yet) they have not heard of the well proclaimed path which leads to the destruction of all suffering. I shall proclaim it to them, I shall go to the island of Lankâ."

35. Having resided thirty days on the delightful hill of Vedissa, (they reflected thus:) "It is now time to start; let us go to the best of islands." 36. They flew through the air from Jambudîpa, as the king of swans flies in the

air. Having thus risen, the Theras alighted on the best of mountains (Missaka). 37. To the east of the most excellent town (Anurâdhapura), on the cloud-like mountain they stationed themselves, on the top of Missaka, as swans (alight) on the summit of a hill. 38. The (Thera) called Mahinda was then the chief of that fraternity; Itthiya, Thera Uttiva, Bhaddasâla, and Sambala, - 39. the novice Sumana, and the lay-pupil Bhanduka, all these possessing the great (magical) powers, were the converters of Tambapanni. 40. The Thera, rising into the air as the king of swans rises to the sky, stationed himself to the east of the most excellent town on the cloud-like mountain, -41. 42. on the top of Missaka, as swans (alight) on the summit of a hill. At that time Devanampiyatissa, the son of Mutasîva, was king and ruler of Tambapanni. The eighteenth year had elapsed since the coronation of Asoka, - 43. and full seven months since the coronation of Tissa, when Mahinda, twelve years (after his Upasampadâ ordination), arrived in this island from Jambudîpa. 44. In the last month of summer, on the full moon day of the month Jettha, under the asterisms Anurâdhâ and Jettha, Mahinda at the head of his companions arrived on mount Missaka. 45. The king, going a hunting, (also) came to mount Missaka. A god who had assumed the form of an elk appeared to the king. 46. The king, seeing the elk, quickly rushed on him and running behind him he came to a place enclosed by hills. 47. There the Yakkha disappeared near the Thera; seeing the Thera sitting there, the king was frightened. 48. (The Thera reflected:) "As the king is alone, he shall see also me alone lest he should be frightened; when his troops have come up, then he may see the Bhikkhus (also)." 49. There (Mahinda) saw the prince, the protector of the earth, who appeared like a wicked person, going to hunt; he called him by the name of that prince: "Come hither, Tissa", thus he then addressed him. 50. (The king thought thus:) "Who is that solitary, bald-headed man without companion, wearing a yellow garment and wrapped in a mantle, who addresses

me in the language of non-human beings?" 51. (Mahinda replied:) "I whom you ask, o prince, o protector of the earth, am a Samana belonging to the world of men. We are Samanas, great king, pupils of the king of Truth; out of compassion towards thee we have repaired hither from Jambudîpa." 52. The king laid aside his weapons and seated himself by the side (of Mahinda); having seated himself, the king exchanged greetings with words full of deep meaning. 53. Having heard the speech of the Thera, he laid aside his weapons; then he approached the Thera, exchanged greetings with him, and sat down. 54. Gradually the ministers and the troops also arrived; fourty thousand men in number they surrounded (the king and the Theras). 55. When the troops had come up, the king perceived the (other) seated Theras (and asked:) "Are there many other Bhikkhus, pupils of the universal Buddha?" 56. There are many disciples of Buddha, versed in the threefold science, possessed of the (magical) powers, well acquainted with the exposition of the qualities of mind, who have subdued their passions and reached Arahatship."

57. After having ascertained by means of the Amba parable that this victorious king was a clever person, (Mahinda) preached to him the most excellent Hatthipada Sutta. 58. When they had heard that most excellent (portion of the) Doctrine, these forty thousand men took their refuge (with Buddha), like a wise man in whose mind faith has arisen. 59. Then the king, glad, highly delighted and joyful, addressed the fraternity of Bhikkhus: "Let us proceed to the town, my capital." 60. Quickly (Mahinda) converted the pious, learned and wise king called Devânam(piya) together with his army. 61. Hearing what the kind said, Mahinda replied: "Go you, great king; we shall stay here." 62. When he had sent away the king, Mahinda, the enlightener of the island, addressed the fraternity of Bhikkhus: "Let us confer the Pabbajja ordination on Bhanduka." 63. Having heard what the Thera said, they all quickly turning their thoughts (towards that object) examined the village boundary and conferred the Pabbajjâ ordination on Bhanduka. At the same time he received the Upasampadâ ordination and attained Arahatship.

64. The Thera standing on the top of the mountain said to the charioteer 1): "Nay, a chariot is not suitable (to us): the Tathagata has rejected (its use)." 65. Having sent away the charioteer, the Theras who had subdued their senses and possessed the great (magical) powers, started throught the air, as the king of swans (rises) to the sky. Descending from the sky, they alighted on the ground. 66. When the charioteer saw them who put on their under garments and dressed themselves in their robes. he joyfully went to tell the king. 67. When the king had (first) despatched the charioteer, he had thus addressed his ministers: "Erect a pavilion in the town within the precincts of the palace. 68. The princes and princesses. the queens, and the women of the harem who desire to meet them, may see the Theras who have arrived." 69. The high-born ministers, after having heard the speech of the king, constructed in the middle of the precincts of the palace a pavilion canopied with cloth. 70. A canopy was spread, a clean, white and spotless cloth; it was decorated with flags and shells, and adorned with white strips of cotton. 71. White sand was scattered, well mixed with white flowers; (such was) the white, decorated hall, similar to the snowy regions (of the skies). 72. Having decorated the hall with entirely white cloth and having made the floor level, they spoke to the king: 73. "The well constructed, beautiful hall, great king, is completed; choose now, Sire, seats which are suitable for ascetics." 74. At that moment the charioteer arrived announcing to the king: "A chariot, Sire, is not suitable for the Bhikkhu fraternity to sit down (therein). 75. O wonderful, Sire! all the Theras who possess the great (magical) powers, first remained behind me after having sent me away, (but now)

The king had sent his chariot the next morning for bringing the Theras to the town; see Mahâv., p. 81.

they have arrived before me. 76. A high seat and a great seat are not suitable for the Bhikkhus; order a carpet (for them); the Theras approach." 77. The king, delighted at hearing the speech of the charioteer, went forth to meet the Theras, and having saluted, he exchanged greetings (with them). 78. Taking the alms-bowls of the Theras and honouring them with perfumed garlands, the prince together with the Theras arrived at the gate of the royal palace. 79. The Thera, having entered the hall in the interior appartments of the king, saw the floor strewn (as above described) and the seat covered with cloth. 80. They sat down on the seats prepared for them which were covered with cloth. When they had seated themselves, the king gave them water, rice-gruel and food, -81. and served to them with his own hands a most excellent meal. When the Thera had finished his meal and removed his hand from the bowl, - 82. (the king) addressed queen Anula together with the women of the interior appartments: "You know the opportunity, queen; it is time to pay your respects to them (the Theras)." 83. Queen Anulà, surrounded by five hundred girls, bowed to the Theras and honoured them to her heart's content. 84. Having approached the Theras and saluted them, she sat down. (Mahinda) preached to them the Dhamma; the great teacher exposed the fearful Peta stories, - 85. 86. the Vimâna stories, the Saccasamyutta. When they had heard that most excellent (portion of the) Doctrine, princess Anulâ and her five hundred attendants, like a wise man (?) in whose mind faith has arisen, attained the reward of Sotapatti; this was the first case of the attainment (of a stage of sanctification which occurred in Lanka).

### XIII.

1. The whole crowd, the multitude of people who had not seen the Theras before, assembled at the gate of the royal palace and set up a great shout. 2. The king hearing the great noise ... (asked:) "For what reason have

all these numerous people, has this great crowd assembled?" 3. (The ministers said:) "This great crowd, Sire, has assembled for seeing the Fraternity; as they did not obtain a sight (of them), they set up that great shout." 4. (The king replied:) "The palace is much too small for this multitude to place themselves therein; the elephant stables are not too small; (there) these crowds may see the Thera." 5. When (Mahinda) had finished his meal and gladdened (the king by preaching the Dhamma), he rose from his seat, left the royal palace, and went to the elephant stables. 6. In the elephant stables they prepared a magnificent couch; on that excellent couch Mahinda, the enlightener of the island, sat down. 7. Seated on that most excellent couch Mahinda, the chief of (that) company (of Bhikkhus), then preached the most excellent Devadûta Sutta. 8. Having heard that Devadûta discourse (which treats of) the most fearful (consequences of) former deeds, they were frightened and seized by great emotion, being terrified by the fear of hell. 9. When he saw that the people were oppressed by fear, he proclaimed the four Truths; at the end (of his discourse) one thousand men attained (sanctification); this was the second case of the attainment (of sanctification which occurred in Lankâ).

10. Leaving the elephant stables (he went forth), followed by a great crowd, delighting many people, as Buddha had done in Råjagaha. 11. The crowd left the town by the southern gate; there was a pleasure garden called Mahânandana, to the south of the town. 12. In (this) royal pleasure garden they prepared a magnificent couch; there the Thera sat down and preached the most excellent Dhamma. 13. There he preached the most excellent Bâlapaṇḍita Suttanta. At that time one thousand created beings attained sanctification through the Dhamma. 14. 15. A great crowd then gathered in the Nandana pleasure garden; noble women and maidens, the daughters-in-law and the daughters of noble families crowded together in order to see the Thera. While he exchanged greetings with them, night had fallen. 16. (The king there-

fore addressed Mahinda:) "The Theras may pass the night here in the Mahanandana garden; it is too late for going hence to the distant dwelling in the mountains." 17. (Mahinda replied:) "The town which is filled with so many people, is too close by; in the night there will be a great noise; nay, let us go to that mountain which is like the palace of Sakka and well fitting for a retired existence." 18. (Tissa answered:) "There is a solitary garden of mine, the Mahâmeghavana, suitable for going and coming, not too far and not too near, - 19. easily accessible for people who want (to see you), by day not exposed to much noise, at night there is no noise at all. 20. It is well fitted for a retired existence, and suits ascetic people; it is endowed with prospects and shadow, it is beautiful, and produces flowers and fruits, - 21. it is well enclosed by a wall and well protected by towers at the gates. There is a well arranged royal gate in my delightful garden, - 22. a well constructed lotus-pond covered with white and blue lotuses, cold water in suitable reservoirs, which is sweetly scented by flowers. 23. So delightful is my garden, appropriate for (you) and the fraternity of Bhikkhus. There, o Thera; reside; have compassion on me." 24. Hearing what the king said, Thera Mahinda with his companions, surrounded by the host of ministers, proceeded then to the Meghavana garden. 25. Being invited by the chief of men, Thera Mahinda, the great teacher, entered the suitable Mahâmeghavana garden. In that garden, in the royal pavilion, the Thera, the great teacher, passed the night.

26. On the second day the king again visited the Theras. Having bowed to them, he spoke thus to the Theras: 27. "Have you had a good night's rest? do you find this residence comfortable?" (The Theras replied:) "The dwelling is solitary, well fitting the season, agreeable to lie in for men, — 28. convenient for a retired existence and desirable." The king, delighted by that speech, rejoicing and excited, — 29. he the ruler of the earth, took a golden vessel and dedicated the garden (to the Frater-

nity). Raising his clasped hands, he pronounced the following words: 30. "Here, venerable Sir, I give up the beautiful Mahâmeghavana garden to the Fraternity of the four quarters of the world; accept it." 31. Mahinda, the enlightener of the island, hearing what the chief of men said, accepted the garden for the sake of the construction of a monastery for the Fraternity. 32. At the moment when the Mahameghavana garden was given and accepted, the earth began to quake, and again and again thunder (was heard). 33. The chief of men called Tissa bestowed it on the Fraternity; they turned the Mahâmeghavana garden into (a monastery called) the Tissârâma. 34. The Mahâmeghavana was the first Ârâma, worthy of the Religion, which Devânampiya bestowed on the Fraternity. 35. Then the earth quaked, a horror-exciting portent. All people and the king, being terrified, asked the Theras (about the reason of that earth-quake). 36. "This is the first monastery in the most excellent island of Lanka; the reason of this first earth-quake is that the Faith has been established here." 37. Witnessing that astonishing, terrifying miracle, they all waved their garments, as nothing of the kind had been experienced in the town. 38. Thence the rejoicing king in whose mind wisdom had arisen, raising his clasped hands, presented many flowers to Mahinda, the enlightener of the island. 39. The Thera accepted the flowers and threw them down in one place; then the earth again quaked; this was the second earth-quake. 40. Witnessing this miracle also, the royal retinue together with the people of the kingdom shouted; this was the second earth-quake. 41. The delighted king who rejoiced still more, (then asked:) "Satisfy my desire (to learn the reason of) this second earth-quake." 42. "The Fraternity will (here) perform its business which is irreproachable and worthy of the Faith. At this very spot, o great king, will be the consecrated enclosure. 43. The king, still more delighted, presented flowers to the Thera; the Thera accepted the flowers and threw them down on another spot; then the earth quaked again; this was the third earth-quake. 44. (The king asked:) "What is the reason, o great hero, of this third earth-quake? Satisfy all my wishes, tell me, you are well experienced." 45. "On this spot will be the bath-house with a tank; here the Bhikkhus always will fill the bath." 46. Devânampiya, filled with high joy and delight, presented full-blown jasmine flowers to the Thera. 47. The Thera accepted the flowers and threw them down on another spot. Then the earth quaked again. This was the fourth earth-quake. 48. Witnessing that miracle, the great crowds who had assembled, raising their clasped hands, paid reverence to (the Thera) who possessed the great (magical) powers. 49. The king, glad and delighted, quickly asked: "What is the reason, o great hero, of this fourth earth-quake?" 50. ,The descendant of the Sakyas, the great hero, was enlightened regarding the whole Truth near the Assattha tree; (there) he became the highest Buddha. That tree will be established on this very spot in this most excellent island." 51. Hearing that, the king, glad, joyful, and excited, presented most excellent jasmine flowers to the Thera. 52. The Thera accepted the flowers and threw them down on the ground; at that moment also the earth quaked; this was the fifth earth-quake. 53. Witnessing that miracle also, the royal retinue together with the people of the kingdom shouted and waved their garments. 54. (The king asked:) "What is the reason, o great sage, of the fifth earthquake? Tell me this matter, if that is consistent (?) with your pleasure and will." 55. "Each fortnight they will here recite the Pâtimokkha; on this very spot the Uposatha hall will stand." 56. (The king) presented beautiful flowers to the Thera also in another place; the Thera accepted the flowers and threw them down on that spot. Then the earth quaked again; this was the sixth earthquake. 57. Witnessing this miracle also, the crowds who had assembled, joyfully thus addressed each other: "Here a Vihâra will stand." 58. The king who was still more delighted, said to the Theras: "What is the reason, o great Sage, of the sixth earth-quake?" 59. "As long as in future times the alms due to the Fraternity (will be distributed), the assembled Fraternities of Bhikkhus will receive them, o great king, on this very spot." 60. Hearing the Thera's speech, the delighted king presented most beautiful flowers to the Thera. 61. The Thera accepted the flowers and scattered them on another spot; then the earth quaked again; this was the seventh earth-quake. 62. Witnessing this miracle, the whole royal retinue and the people of the kingdom waved their garments, when the ground of the earth quaked. 63. (The king asked:) "What is the reason, o great sage, of the seventh earth-quake? Explain it, o great sage, satisfy the desire of the multitude." 64. (Mahinda replied:) "As long as learned people will reside in this monastery, the refectory and the dinner hall will be on this spot."

## XIV.

1. Having heard the speech of the Thera, the king was still more delighted. Not accepting the Campaka flowers (offerred to him by the gardener), he presented them to the Thera. 2. The Thera threw down the Campaka flowers on the ground; then the earth quaked again; this was the eighth earth-quake. 3. Witnessing this miracle, the royal retinue and the people of the kingdom shouted and waved their garments. 4. (The king asked:) "What is the reason, o great hero, of the eighth earthquake? Explain it, o great sage, we listen to your speech?" 5. 6. "The relics of Tathagata's body consist of eight Dona-measures, men possessed of magical power will convey hither one Dona, o great king, and deposit it at this very spot, and erect (here) a resplendent Thûpa which will be the means whereby hearts will be touched and many people will be converted." 7. The whole crowd that had assembled, the royal retinue and the people of the kingdom shouted at the quaking of the great earth.

8. (The Thera) resided (during the next night) in the Tissârâma, and when the night had passed, he put on

his under garment and wrapped himself in his robe; -9. then he took his alms-bowl and entered the town, the capital. Going about in quest of alms he came to the gate of the palace. 10. He entered the royal palace and sat down on a seat: there he took his meal and cleansed the bowl with his hand. 11.12. Having finished his meal and gladdened (the king by preaching the Dhamma), he left the palace and the town by the southern gate. He then preached in the Nandana garden the most excellent Aggikkhandha Suttanta. There one thousand men attained sanctification. 13. Having preached the true Faith and having delivered many created beings (from their sinful condition), the Thera rose from his seat and resided again (during the next night) in the Tissârâma. 14. Having resided there during the night, when the night had passed, he put on his under garment and wrapped himself in his robe; - 15. then he took his alms-bowl and entered the town, the capital. Going about in quest of alms he came to the gate of the palace. 16. He entered the royal palace and sat down on a seat; there he took his meal and cleansed his bowl with his hand. 17. 18. Having finished his meal and gladdened (the king by preaching the Dhamma), he left the town, the capital. When he had rested at noon in the most excellent Nandana garden, he preached there the beautiful Suttanta of the Asivisa parable. At the end (of this sermon) one thousand men attained sanctification; (this was) the fifth case of the attainment of sanctification (which occurred in Lankâ). 19. Having preached the true Faith and awakened created beings, he rose from his seat and went to the Tissârâma.

20. The king was greatly delighted at the eightfold (?) earth-quake; glad, rejoicing and satisfied the king thus addressed the Theras: 21. "The monastery has been firmly established, an excellent resting-place for the Fraternity. (Your) Abhiññapadaka meditation, venerable Sir, (has caused) this great earth-quake." 22. (The Thera replied:) "By this alone, o king, the rest-house for the Fraternity has not yet been firmly established; the Tathagata

has instituted (the ceremony) called the determination of boundaries. 23. 24. Having defined on all sides by the eight classes of landmarks the boundaries within which all Bhikkhus are considered as one section, and (having decreed about) not parting with the three robes 1), all the sections (of the Fraternity) assemble and vote on their affairs. A place enclosed by boundaries which have been fixed in that way, is called one community. (Then) the monastery is well established, and the rest-house duly founded." 25. (The king answered:) "My sons and wives together with my ministers and my retinue, all have become your lay pupils and have taken for all their life their refuge (in the Faith). 26. I ask you, great hero, do what I say; let the whole multitude (of the town'speople) reside on the ground included by the boundaries. 27. Here always they will find a defence through the protecting power (?) of charity and compassion." (Mahinda said:) "Determine you the limits, o king, as you like; — 28. the limit being given, the Fraternity will settle the boundaries." Mahâpaduma and Kuñjara, the two stateelephants, - 29. were first harnessed to a golden plough in Kotthamâlaka. The great army consisting of four hosts (proceeded), and together with the Theras the king, -30. the destroyer of his enemies, made a furrow with the golden plough. (During this progress there were seen) adorned full vases, beautiful flags of different colours, -31. triumphal arches decorated with various flowers and flags, garlands (?), and many burning lights (?). (Thus the king) ploughed with the golden plough. 32. For the sake of the conversion of many people, the prince together with the Theras, turning his right hand towards the city, walked around it and came to the bank of the river. 33. Drawing (?) the furrow which indicated the line of the great boundary, on the ground with the golden plough, he then (?) arrived (again) at Kotthamâlaka. 34. The two ends of the furrow having been united in the presence of

See the rules about the definition of boundaries and about the "ticivarena avippavâsa", Mahâvagga, II, 6—12.

a great crowd, the earth quaked; this was the first earthquake. 35. Witnessing that miracle, the whole royal retinue together with the people of the kingdom joyfully said to each other: "There will be a monastery within the boundary." 36. The ruler Devânampiya indicated to the Theras how far they had fixed the marks of the boundary line, of the enclosure, (and spoke thus:) 37. 38. , As the preparatory ceremonies for fixing the boundary and the enclosure have been performed, may the Thera now out of compassion for me settle the limits, in order to establish firmly the Vihâra which will be suitable for the fraternity of Bhikkhus." Having heard what the king said, Mahinda, the enlightener of the island, - 39. thus addressed the fraternity of Bhikkhus: "O Bhikkhus, let us fix the boundary." Under the constellation of Uttarasalha the whole Fraternity assembled. 40. Having determined the extent of the sacred enclosure, (Mahinda) who was gifted with (supernatural) vision, fixed the boundary within which the Bhikkhus were to be considered as one section. Having firmly established the most excellent Tissârâma monastery, - 41. he resided (during the next night) in the Tissârâma, and when the night had passed, he put on his under garment and wrapped himself in his robe; — 42. then he took his alms-bowl and entered the town, the capital. Going about in quest of alms, he came to the gate of the palace. 43. He entered the royal palace and sat down on a seat; there he took his meal and cleansed the bowl with his hand. 44. Having finished his meal and gladdened the king (by preaching the Dhamma), he left the town, the capital. When he had rested at noon in the Nandana pleasure garden, - 45. he then preached the Asivisûpama Suttanta, the Anamataggiya Sutta, and the incomparable Cariya Pitaka; - 46. he also repeatedly propounded the Gomayapindaovada and the Dhammacakkappavattana in that same place, in the Mahanandana garden. 47. 48. These Suttantas he preached during (those) seven days, and (in this time) Thera Mahinda, the enlightener of the island, delivered eight thousand and five

hundred people from the fetters (of sin). Having resided in the Tissârâma together with his companions something less then a month, — 49. he thus addressed all the townsmen on the full-moon day of Âsâlha, when the time of Vassa had approached: "The time of Vassa is near."

Here ends the acceptance of the Mahâvihâra.

50. Having arranged his sleeping-place, Mahinda, the enlightener of the island, took his alms-bowl and his robe, and left the Tissârâma. 51. He put on his under garment and wrapped himself in his robe; then he took his alms-bowl and entered the town, the capital. 52. Going about in quest of alms, he came to the gate of the palace. He entered the royal palace, and (there the Theras) sat down on the becoming seats. 53. There (Mahinda) took his meal and cleansed the bowl with his hand; (then) he preached the Mahâsamaya Suttanta in order to exhort (the king). 54. Having exhorted the king, Mahinda, the enlightener of the island, rose from his seat and departed without taking leave. 55. The great teacher left the town by the eastern gate, and sending back all people he proceeded to the (Missaka) mountain. 56. The ministers were filled with anxiousness, and announced to the king: "All the great Theras, Sire, have gone to the Missaka mountain." 57. The king, frightened at this news, ordered the horses quickly to be put to the chariot. The prince taking the queens with him, quickly ascended the chariot. 58. Thera Mahinda together with his companions had proceeded to the foot of the mountain. There was a lake called Nagacatukka, situated amidst the rocks; after bathing at that place and drinking (the water of that lake), he ascended the summit of the mountain. 59. The prince who profusely perspired in consequence of his great haste, saw from afar the Thera, standing on the summit of the mountain. 60. Leaving the queens in the chariot, the prince descended from the chariot, approached the Theras, saluted, and addressed them thus: 61. , Why, great hero, have you left the delightful kingdom, myself, and the people, and retired to this mountain?" 62. (Mahinda replied:) "Here we shall spend, three full months, the Vassa which Tathagata has allowed to begin earlier or later"1). 63. (The king replied:) "I do everything that is required for the comfort of the Bhikkhu fraternity; have compassion on me, and instruct me. 64. "The Bhikkhus have been permitted by Buddha to begin the Vassa in a village as well as in the forest, (provided they) dwell in a room with shut doors." 65. "I have understood what you have said, the whole sense with its reasons; this very day I shall erect a residence suitable for the Vassa." 66. The illustrious monarch who had reached the full perfection attainable by a layman, looked out (for a place), and dedicated (it) to the Theras, (saying:) "Reside here out of compassion; - 67. well, venerable Thera, take possession of these rock-cut cells (and of this) Arama. In order to establish firmly the Vihara, fix the boundary, great Sage."

68. 69. The son of the king's sister, renowned by the name of Maharittha, and also fifty-five illustrious noblemen approached the king, saluted him, and said: "We all desire to receive the Pabbajja ordination from that man endowed with highest wisdom; - 70.71. we will embrace a life of holiness; give us your consent, Sire." Hearing what they all had said, the delighted king, the ruler of the earth, approached the Theras, and thus addressed (Mahinda): "(There are) fifty-five chiefs with Mahâarittha at their head; confer on them personally the Pabbajja ordination, great hero; I give my consent." 72. Hearing the king's speech, Mahinda, the enlightener of the island, thus addressed the Bhikkhu fraternity: "Let us fix the boundary, o Bhikkhus." 73. (The Theras), in order to establish firmly the Vihâra, consecrated the boundary within which all Bhikkhus were to be considered as one section, and the enclosure (?), and proclaimed the decree about not parting with the three robes. 74. Having fixed the

<sup>1)</sup> See Mahavagga, III, 2, 2.

inner and the outer boundary at the Tumba enclosure, Mahinda, the enlightener of the island, proclaimed the (extent of) the great boundary. 75. The (Thera) who was gifted with (supernatural) vision, consecrated the whole enclosure and the boundary, and firmly established the second monastery which was situated on the Tissapabbata. 76. After having consecrated the boundary on the mountain precisely on the full-moon day of the month Asalha. on the Uposatha day, under the constellation of Uttarâsâlhâ. — 77. he conferred the Pabbajjâ ordination on Mahârittha who was the first person (who received it) in this second enclosure; at the same time he conferred the Upasampadâ ordination on this prince who belonged to the royal family of Tambapanni. 78. At the same time (those) fifty-five (other noblemen received) the Pabbajja and Upasampadâ ordinations.

In the first Årâma thirty-two consecrated enclosures were established; — 79. thirty-two in the second Årâma, in the monastery of the Tissa mountain. The other small Årâmas contained one enclosure each. 80. The Ârâma and the monastery being founded on that most excellent mountain, sixty-two persons, who were all Arahats, entered on the Vassa residence; this was the first time (that this event occurred in Lankâ).

Here ends the acceptance of the Cetiya mountain.

# XV.

1. (Mahinda said to the king:) "In the first month of the summer, on the full moon, on the Uposatha day, we have come hither from Jambudîpa; we have dwelt on this most excellent mountain. 2. During five months we have not left the Tissârâma nor the mountain; now we will go to Jambudîpa; permit it, o lord of charioteers."
3. (The king replied:) "We serve you with food and drink, with clothes and dwelling-places; the whole people has taken refuge (in the Faith); what causes you dissatisfaction?" 4. (Mahinda said: "We have no object here

to which we may pay respect by) salutations and by rising from our seats, or by raising our clasped hands, and by respectful contemplation. For a long time, o great king, we have not seen the Sambuddha, the highest among men. 5. (The king answered:) "Verily I have understood you, venerable sir; I will erect a most excellent Thûpa; find you out a suitable place (?); I will build a Thûpa in honour of the Teacher.

6. (Mahinda gave the following order to Sumana:) "Go, chief Sumana; repair to Pâțaliputta, and address thus the righteous king Asoka: 7. "Your ally, great king, has been converted to the faith of Buddha; grant to him (some of) the most excellent relics; he is going to erect a Thûpa in honour of the Teacher." 8. Learned (Sumana) who was versed in the scriptures, a powerful, eloquent speaker, who had reached the perfect possession of (magical) power, who was firm and well grounded (in the Faith), - 9. took his alms-bowl and his robe, and instantly departed from the mountain. According to the truth he thus addressed king Dhammasoka: 10. "Hear, great king, the message which my teacher sends you. Your ally, great king, has been converted to the faith of Buddha; grant to him (some of) the most excellent relics; he is going to erect a Thûpa in honour of the Teacher." 11. Having heard this speech, the rejoicing and excited king filled the alms-bowl with relics, (saying:) , Quickly depart, pious man." 12. The powerful, eloquent speaker then took the relics, rose into the air and repaired to. Kosiya (Indra). 13. The eloquent man having approached Kosiya thus addressed him: "Hear, great king, the message which my teacher sends you. 14. King Devânampiya has been converted to the faith of Buddha; grant to him a most excellent relic; he is going to erect a splendid Thûpa." 15. Having heard his speech, Kosiya rejoicing gave him the right collar-bone (of Buddha, saying:) "Quickly depart, pious man." 16. The novice Sumana, leaving Kosiya and taking away the right collar-bone, descended on the most excellent mountain (Missaka). 17. The

wise man who was filled with modesty, fear of sin, and reverence, despatched by the king of Theras, placed himself on the most excellent mountain. 18. The king together with his brothers, at the head of a great army, and accompanied by the most excellent Bhikkhu fraternity, then went to meet the relics of the highest Buddha. 19. 20. On the day of the full moon of the month Kattika, on the day of the Câtumâsa festival, the great hero arrived. (The dish with the relics) was placed on the frontal globe of the (state) elephant. 21. (The elephant) roared, like a struck gong; at that moment the earth quaked, when the Sage in the neighbourhood (of the mountain) approached. 22. The sound of the chanks and the roll of the drums mixed with the boom of the kettle-drums (was heard). The prince escorting (the relic) paid reverence to the highest of men. 23. The noble elephant turning westward proceeded together with the foot soldiers; he then entered the town by the eastern gate. 24. Men and women (there) offered various perfumes and garlands. The most excellent elephant leaving (the town) by the southern gate, - 25. proceeded to the very spot which teacher Kakusandha, Konagamana and Kassapa, the old Sages, formerly had visited. 26. When the most excellent elephant had proceeded to that hill, the chief of men (there) deposited the relics of Sakyaputta. 27. At the moment when the relics were placed (there), the gods expressed their delight, and the earth began to quake in an astonishing, terrifying manner. 28. (The king) with his brothers, gladdening the ministers and the people of the kingdom (by his order), caused the bricks for the Thûpa to be manufactured.

29. The noblemen paid singly their reverence to the most excellent Thûpa; the highly precious relics which shone like a light, were covered with excellent gems. 30. (There were) white (?) canopies, separate canopies, covers (?), various (?) canopies, suitable ornaments, beautiful chowries. 31. Near the Thûpa a brilliancy spread in all directions over the four quarters from the lamps, like

the brilliancy of the rising sun. 32. Cloths brilliant with various colours were spread (?), and above (the Cetiya?) shone like (?) the cloudless sky. 33. A canopy covered with gold, which was encircled by (ornaments) made of gems and by most precious crystal, and adorned by gold sand ....

(Mahinda related to the king the story of the relics of the three former Buddhas:) 34. "Here Sambuddha Kakusandha, chief of men, surrounded by forty thousand (Bhikkhus who were holy) like (himself), looked (over this island). 35. The Buddha, gifted by (supernatural) vision, moved by compassion, looked on created beings, and on the suffering men in Ojadîpa, Abhayapura. 36. In Ojadîpa (he looked) with the power of the rays of his Bodhi on many created beings, on a great multitude that was to attain (supreme) knowledge, as the sun (awakens) the lotuses. 37. Accompanied by forty thousand Bhikkhus he repaired to Ojadîpa, resembling the rising sun. 38. (The Buddha's name was) Kakusandha, (that, of the chief Thera) Mahâdeva, the mountain (was called) Devakûta; (there reigned in the island of) Ojadîpa, (in the town of) Abhayapura, a prince named Abhaya. 39. The well constructed town which was worth seeing, delightful, and pleasant, was situated near the Kadambaka river. 40. (At that time there raged in the island) a fearful epidemic fever called Punnakanaraka; the people were in a state of affliction like fishes in a net. 41. In consequence of the power of the Buddha the fever ceased. When (the Buddha) had preached the Truth which delivers from death, and had established the Faith of the Jina, - 42. eighty-four thousand men attained sanctification. At that time the monastery was the Paţiyârâma, and (the Cetiya was) the Dhammakarakacetiya (Cetiya where the drinking vessel of the Buddha is preserved). 43. Mahâdeva accompanied by one thousand Bhikkhus, remained (there), and the Jina, the highest being, himself departed from that place.

44. Here Sambuddha Konagamana, the great Sage, accompanied by thirty thousand Bhikkhus, looked (over the island). 45. The Sambuddha gifted with (supernatural) vision, diffused his compassion through ten thousand worlds: the great hero looked on the suffering people of Varadîpa. 46. In Varadîpa (he looked) with the power of the rays of his Bodhi on many created beings, on a great multitude that was to attain (supreme) knowledge, as the sun (awakens) the lotuses. 47. Accompanied by thirty thousand Bhikkhus the Sambuddha repaired to Varadîpa, resembling the rising sun. 48. (The Buddha's name was) Konagamana, (that of the chief Thera) Mahasumana, the mountain (was called) Sumanakûta; (there reigned in the island of) Varadîpa, (in the town of) Vaddhamâna, a prince named Samiddha. 49. 50. At that time the island suffered from a drought; there was a famine ... When the created beings were afflicted by the famine like fishes in shallow water, abundant rain fell, when the Omniscient had arrived; the country became prosperous; he brought consolation to many people. 51. To the north of the town which was situated near the Tissatalâka, there was the Uttarârâma monastery; (the Cetiya at that time was) the Kâyabandhanacetiya (Cetiya where the girdle of the Buddha is preserved). 52. Eighty-four thousand men attained sanctification. When the Truth which delivers from death, had been preached, - 53. Mahasumana, similar to the rising sun, accompanied by one thousand Bhikkhus, remained (there), and the great hero himself, the highest being, departed.

54. Here Sambuddha Kassapa, the ruler of the world, accompanied by twenty thousand Bhikkhus, looked (over the island). 55. Omniscient Kassapa looked down on the world of men and gods, and discerned by the pure vision of the Buddhas the beings who were to attain (supreme) knowledge. 56. Omniscient Kassapa, the receiver of offerings, diffusing (the rays of) his high compassion, perceived the furious contest (between king Jayanta and his brother Samiddha), — 57. and by the power of the rays

of his Bodhi, as the sun (awakens) the lotuses, he saw many beings in the island of Mandadîpa who were to attain (supreme) knowledge. 58. "I shall go to Mandadîpa and cause the Religion to shine there; I shall produce there high splendour like that of the moon in the darkness (of the night)". 59. Surrounded by multitudes of Bhikkhus the Jina proceeded through the air; resembling the rising sun he repaired to Mandadîpa. 60. (The Buddha's name was) Kassapa, (that of the chief Thera) Sabbananda, the mountain (was called) Subhakûta, the name of the town was Visâla, that of the prince was Jayanta. 61. To the east of the town which was situated near the Khema tank, there was the Pâcînârâma monastery; (the Cetiya at that time was) the Dakasâțika Cetiya (Cetiya where the rain-cloak of the Buddha is preserved). 62. The Sambuddha, after having comforted and reconciled the (two) brothers, preached the Truth which delivers from death, and established the Faith. 63. When the Truth which delivers from death, had been preached, and the doctrine of the Jina had been established, eighty-four thousand men attained sanctification. 64. Glorious Sabbananda, surrounded by one thousand Bhikkhus, remained in Mandadipa; the ruler of the world departed.

65. Here (also stood) the Sambuddha who has appeared in the world (in the present age), the ruler of the world. "Out of compassion for the living I will save created beings." 66. The Sambuddha, the chief of the world, the highest among men, looked on the great armies of Någas which had assembled, ready for a battle. 67. The Serpents emitted smoke and flames, they raged, they spread great horror, they were destroying the great island. 68. (The Buddha) went alone (to the island:) "I shall go to the most excellent island; I shall pacify the two Serpents, the uncle and the nephew." 69. This Sambuddha was called Gotama; (it was) on the mountain called Cetiya(pabbata); there reigned in the delightful town called Anurådhapura a prince named Tissa. 70. In Kusinårå, in the Upavattana of the Mallas, the holy Sam-

buddha reached complete Nibbâna by the destruction of the substrata (of existence). 71. (He at that time fore-told:) "Two hundred and thirty-six years will elapse; then (a Thera) called Mahinda by name will cause the splendour of the Religion to shine (in Lankâ). 72. In the south of the town, at a delightful place (will be) a beautiful Ârâma called the Thûpârâma. 73. At that time the island (will be known) by the name of Tambapaṇṇi; they will deposit a relic of my body in that most excellent island."

- 74. The queen called Anula was a believer in the Buddha, the Dhamma, and the Fraternity; she confessed the true doctrine, and put away the desire of existence. (She expressed to the king her desire of being admitted into the Order.) 75. Having heard what the queen said, the king addressed the Thera thus: (,Queen Anula) believes in the Buddha, the Dhamma, and the Fraternity; she confesses the true doctrine, - 76. and puts away the desire of existence. Confer the Pabbajja ordination on Anulâ." (Mahinda replied:) "It is not permitted to Bhikkhus, o great king, to confer the Pabbajja ordination on women; - 77. my sister Samghamittâ, o king, shall come hither. She will confer the Pabbajja ordination on Anula and will release her from all fetters. 78. Wise Samghamittà and clever Uttarà, Hemà and Masagalla, Aggimittà, chary of speech, Tappâ and Pabbatacchinnâ, Mallâ and Dhammadâsiyâ, - 79. these Bhikkhunîs who are free from desire and firm, whose thoughts and wishes are pure, who are firmly established in the true Dhamma and Vinaya, -80. who have subdued their passions, who have their senses under control and have attained (perfection), who possess the three-fold science and know well the (magical) powers, who are well grounded in the highest bliss, will also come hither.
- 81. (Devânampiya) sat down, surrounded by his ministers, and deliberated (about inviting princess Samghamittâ). Having sat down in order to hold a council (about

this matter), he thus addressed the ministers ... 82. Prince Arittha, having heard what the king said, — 83. and having heard the speech of the Thera and received his commission, respectfully saluted his uncle (?) and departed in the northern direction.

- 84. 85. Having established their residence in a certain quarter of the town, the noble ladies, five hundred virgins, queen Anulâ at their head, all high-born and illustrious, having undertaken to observe the ten moral precepts, all this multitude late and early surrounded Anulâ.
- 86. (Arittha) having proceeded to a sea-port went on board a great ship; when he had crossed the sea and reached the shore he stood (on dry ground). 87. The powerful minister (then) crossed the Vinjha range; having arrived at Pâțaliputta, he presented himself to the king. 88. (Arittha thus addressed Asoka:) "Your son, Sire, your offspring, o great king Piyadassana, Thera Mahinda has sent me in your presence. 89. King Devânampiya, your ally, o Piyadassana, who is converted to Buddha, has sent me in your presence." 90. (Then) the great Sage (went to Samghamitta and) communicated to her the message of her brother: "The royal virgins, o Samghamitta, and princess Anula, - 91. all look to you for the Pabbajja ordination." Wise Samghamitta, when she had heard the message of her brother, - 92. quickly went to the king and thus addressed him: "Give your consent, great king; I shall go to the island of Lanka; - 93. the great Sage has communicated to me the message of my brother." (Asoka replied:) "Your sister's son Sumana and my son, your elder brother, - 94. being gone, prevent, dear, that you, my daughter, should go also." (Samghamittâ replied:) "Weighty, o great king, is my brother's command. 95. The royal virgins, o great king, and princess Anula, they all look to me for their Pabbajja ordination."

## XVI.

1. The prince (Asoka) fitted out a great army consisting of four parts, and then went forth, taking with

him a branch of the Bo tree of the Tathâgata. 2. Having passed through three kingdoms and the Viñjha range, having passed through the great forest, the prince came to the ocean. 3. The great four-fold army with the Bhikkhunî congregation at its head (?), proceeded to the great sea, carrying the excellent Bo tree. 4. When (the Bo branch) was carried to the sea, on high the musical instruments of the gods (were heard,) and below those of men, the instruments of men from all four quarters. 5. Prince Piyadassana bowing paid his reverence to the Bo tree, and spoke thus: 6. "Learned, possessed of (magical) power, virtuous, most firm ..." 7. The prince then (when the Bo branch had been despatched) wept, shed tears, and looked (on the parting vessel). Then he returned and came to his residence.

8. The Nimmita Nâgas in the water, the Nimmita Devas in the heavens, the Nimmita Devas in the tree (itself), and (the Nagas) of the Naga world, - 9. they all surrounded the most excellent branch of the Bo tree which was carried away. The wild Pisacas, the Bhûtas, Kumbhandas, and Rakkhasas, these non-human beings surrounded the branch of the Bo tree as it approached. 10. The Tavatimsas and Yamas and also the Tusita gods, the Nimmanarati gods and the Vasavatti gods — 11. (were) glad, joyful and delighted, when the Bo branch approached. And all the Tettimsa Devaputtas with Inda as their leader, - 12. 13. snapped their fingers and laughed when the Bo branch approached. The four (divine) Mahârâjas of the four quarters (of the horizon), Kuvera and Dhatarattha, Virûpakkha and Virûlhaka, surrounded the Sambodhi tree which was carried to the island of Lanka. 14. Mahamukhas and kettle-drums, Divillas (?), leather-covered drums, and tabors (resounded); the gods joyfully shouted "Sâdhu" when the Bo branch approached. 15. Pâricchattaka flowers, celestial Mandârava flowers, and celestial sandal powder rained through the air, and the gods did homage to the Bo branch when it approached. 16. The gods offered on the ocean to the Bo tree of the Teacher

Campaka flowers, Salla, Nimba, Nâga, Punnâga, Ketaka flowers. 17. The Naga kings, the Naga princesses, the young Nâgas, great crowds, left their residence and showed honour to the excellent Bo branch. 18. The Nagas, dressed in garments of various colours and wearing ornaments of various colours, joyfully sported around the great Bodhi on the ocean (shouting:) "Hail to us." 19. 20. The Nagas offered to the Bo branch on the glittering ocean red, white and blue lotuses of various kinds, Atimutta of honey-sweet scent, Takkârika and Kovilâra flowers, trumpet flowers, and quantities of Bimbajala flowers, Asoka and Sâla flowers mixed with Piyangu. 21. The delighted Nâga virgins, the joyful Nâga kings, (all the) Nâgas joyfully sported around the Bo branch which was carried along, (shouting:) "Hail to us." 22. There the ground consisted of gems, and was covered with pearls and crystals; there were gardens and tanks adorned with various flowers. 23. Having remained there seven days, (the Nagas) together with gods and men paid honour to the excellent Bo branch on its departure from their residence. 24. The Nâga virgins and the gods, surrounding the Sambodhi branch, (offered) strings of garlands and flower wreaths, and waved their garments. 25. The gods sported around the Bodhi which was carried along, (shouting:) "Hail." Pâricchattaka flowers, celestial Mandârava flowers, and celestial sandal power rained through the air. 26. The Nâgas, Yakkhas, and Bhûtas, together with gods and men, surrounded the Sambodhi branch which was carried along on the ocean. 27. There, surrounding the Bo branch, they danced, sung, played (instruments), laughed, and snapped the fingers of both hands. 28. The Nagas, Yakkhas, and Bhûtas, together with gods and men, when the most excellent Bodhi was carried along, exclaimed: "Oh auspicious event, hail." 29. Beautiful Nâgas of brilliantly blue colour, holding flags, praised the most excellent Bodhi which was being established in the island of Lanka.

30. Great crowds, the prince with the queens, left the delightful (town of) Anuradhapura, and went to meet

the Sambodhi tree. 31. The prince together with his sons surrounded the Sambodhi tree; they offered scented garlands and most excellent perfumes (?). 32. The streets were well swept and offerings were prepared. When the Bodhi was established, the earth quaked.

33. The king appointed eight (persons of each class?) and the chiefs of each of eight warrior clans (?) to be Bodhi gards (?), for the custody of the most excellent Bodhi. 34. He fitted them out with great state, and bestowed on them beautiful ornaments of every description: out of reverence for the Bo branch he ordered sixteen great lines to be traced on the ground (?)1). 35. Then he caused also pure white sand (?) to be scattered on that spot where the great lines had been drawn. He appointed one thousand families ... 36. He bestowed on them golden drums for the performance of the rites of royal coronations and other festivals. He gave (to them) one province and erected (for them) the Candagutta (palace?) - 37. (and) the Devagutta palace, (and) duly (bestowed on them) land donations (?); to other families he gave the revenue of villages.

38. The five hundred high-born, illustrious virgins of the royal court who were free from passion and steadfast, all received the Pabbajjâ ordination. 39. The five hundred virgins who surrounded Anulâ, who were free from passion and steadfast, all received the Pabbajjâ ordination. 40. Prince Arittha, released from the chain of fear, received the Pabbajjâ ordination according to the doctrine of the Jina, together with five hundred companions. All these persons attained Arahatship and full perfection in the doctrine of the Jina. 41. In the first month of the winter season, when the tree was full of blossoms, the great Bobranch was brought (hither) and established in Tambapanni.

<sup>1)</sup> If my translation of this very corrupted passage is correct, the sixteen lines mentioned here may stand in some connexion with the sixteen lines drawn on the ground by Mâra near the Bo tree at Uruvela (Jâtaka, I, p. 78).

#### XVII.

- 1. 2. The excellent island of Lankâ is thirty-two yojanas long, eighteen yojanas broad, its circuit is one hundred yojanas; it is surrounded by the sea, and one great mine of treasures. It possesses rivers and lakes, mountains and forests: 3. The island, the capital, the king, the affliction (which vexed the island), the relics, the Thûpa, the lake, the mountain, the garden, the Bodhi tree, the (chief) Bhikkhunî, 4. the (chief) Bhikkhu, and the most excellent Buddha: these are the thirteen subjects (to be treated in the following exposition). Listen to my enumeration of the four names of each of these subjects (in the time of the four last Buddhas).
- 5. (The island) was called Ojadîpa, Varadîpa, Mandadîpa, and the excellent Lankâdîpa or Tambapanni. 6. Abhayapura, Vaddhamâna, Visâla, Anurâdhapura are the four names of the capital at (the time of) the teaching of the four Buddhas. 7. Abhaya, Samiddha, the ruler of men Javanta, and Devânampiyatissa are the four kings. 8. The fever, the drought, the contest (of the two kings), and (the island's) being inhabited by the Yakkhas, these are the four afflictions which the four Buddhas have removed. 9. The relic of holy Kakusandha was the drinking vessel, the relic of Buddha Konagamana the girdle, - 10, the relic of Sambuddha Kassapa the rain-cloak; of glorious Gotama there is a Dona of corporeal relics. 11. In Abhayapura was the Patiyarama, in Vaddhamanapura the Uttararâma, in Visâla the Pâcînârâma, in Anurâdhapura the Thûpârâma which is situated in the southern direction: (there) the four Thupas at (the time of) the teaching of the four Buddhas (were situated). 12.13. The town of Abhayapura was situated near the Kadambaka (lake), the town of Vaddhamana near the Tissa lake, the town of Visålapura near the Khema lake; Anurådhapura ....; the indication of the four directions (?) is as above. 14. The four names of the mountain are Devakûta, Sumanakûta, and Subhakûta; now it is called Silâkûta. 15. The fam-

ous (?) garden (which was called in the four periods respectively) Mahâtittha, Mahânâma, Sâgara, and Mahâmeghavana, a path worthy of Saints, was the first resting place of the four chiefs of the world. 16. The Bodhi tree of holy Kakusandha was the most excellent Sirîsa; Rucânandâ who possessed the great (magical) faculties, took its southern branch and planted it in Ojadîpa, in the Mahâtittha garden. 17. The Bodhi tree of holy Konagamana was the most excellent Udumbara; Kanakadattâ who possessed the great (magical) faculties, took its southern branch - 18. and planted it in Varadîpa, in the Mahânâma gar-The Bodhi tree of holy Kassapa was the most excellent Nigrodha; - 19. (the Therî) called Sudhammâ who possessed the great (magical) faculties, took its southern branch and planted the sacred tree in the garden called Sâgara. 20. The Bodhi tree of holy Gotama was the most excellent Assattha; Samghamitta who possessed the great (magical) faculties, took its southern branch — 21. and planted it in the island of Lanka, in the delightful Mahameghavana. Rucânandâ, Kanakadattâ, Sudhammâ who possessed the great (magical) powers, - 22. and learned, wise Samghamittà who was endowed with the six (supernatural) faculties, these were the four Bhikkhunîs who brought each a Bo branch (to this island). 23. The Sirîsa Bo tree (was planted) in the Mahatittha garden, the Udumbara in the Mahânâma, the Nigrodha in the Mahâsâgara garden; so the Assattha was planted in the Mahâmeghavana. 24. On a mountain, in those four gardens, the four Bo trees have been planted; on a mountain was the delightful resting-place (of the four Buddhas), when the four Buddhas proclaimed their doctrine. 25. Mahâdeva whopossessed the six (supernatural) faculties, Sumana versed in the analytical knowledge, Sabbananda possessing the great (magical) powers, and learned Mahinda, these highly wise Theras were the converters of Tambapanni.

26. Kakusandha, the highest in the whole world, who was endowed with the five kinds of (supernatural) vision, looking on the whole world, saw the excellent Ojadîpa.

27. There raged then an epidemic fever called Punnakanaraka; at that time there raged an epidemic fever among the people. 28. Many people, attacked by this sickness, became distressed and disconsolate like fish which lie lost on the bank (of a river). 29. 30. Vexed by fear they were unable to regain happiness and tranquillity of mind. Kakusandha, the chief of the world, when he saw the afflicted beings who were being destroyed by the bonds of sickness, came hither from Jambudîpa together with forty thousand companions, for the sake of subduing the disease. 31. Forty thousand (Saints) who possessed the six (supernatural) faculties and the great (magical) powers, surrounded the Sambuddha, as the stars in the sky surround the moon. 32. Kakusandha, the illuminator of the world, established himself with his pupils on the Devakûta mountain, shining in splendour like a god. 33. When he stood resplendent in Ojadîpa on the Devakûţa mountain, all people believed him to be a god. They did not understand that he was the Tathagata. 34. (When they saw him) who arose with the rising dawn, on the day of the full moon, on the Uposatha day, and who illumined that mountain with its forests as if it were burning, -35. when they saw the burning mountain which diffused light through the four quarters, all the people of Abhayapura with the king were joyful and delighted. 36. Buddha Kakusandha, the ruler of the world, formed the following resolution: "May all people, all men who live in Ojadîpa, see me. 37. 38. The Devakûta mountain was honoured among Rishis and liked by men; to that place went the hosts of people (who had been afflicted) by the distress of that fever, all the citizens together with the king, leaving the town, the capital, and there they paid homage to Kakusandha, the highest among men. 39. The royal retinue together with the people of the kingdom, a great crowd, arrived respectfully saluting the Sambuddha whom they believed to be a god. 40.41. All this multitude approached the most excellent Buddha, the highest among men. (The king thus addressed him:) , Consent, o Bhaga-

vat. to dine to-day together with the Bhikkhu fraternity (in my palace); let us go to the town, to the capital." The Sambuddha agreed to the request of the king by remaining silent. 42. Having understood his consent, the roval retinue and the people of the kingdom, paying great honour and respect (to the Buddha), then returned to the 43. (The king thus reflected:) "This fraternity of Bhikkhus is numerous, the crowd of the people is great; there is no place prepared for its reception in this narrow town, in my capital. 44. I possess a great pleasure garden, the delightful garden of Mahâtittha which is not too narrow nor too distant, which will be convenient for the ascetics - 45. and will be suitable for a retired existence and for the Tathagata. There I will bestow presents on the Buddha and on the Bhikkhu fraternity. 46. 47. May all people obtain the sight of the Buddha and of the Fraternity." Omniscient Kakusandha, followed by forty thousand Bhikkhus, arrived at the Mahâtittha garden. When the highest among men had entered the Mahâtittha garden. - 48. the creepers and trees (were covered?) with flowers out of season. The king took a golden water-pot, - 49. and dedicated (the garden) for the sake (of the welfare) of Lanka, by pouring water over the hand (of the Buddha, saying): "I give, o Lord, this garden to the Samgha and to the Buddha, its chief." It was a delightful resting-place, an appropriate residence for the Fraternity. 50. Kakusandha, the ruler of the world, accepted the garden. At that moment the earth quaked; this was the first resting-place (of the Samgha in Lanka). 51. The highest leader of the world stood there, causing the immovable earth to quake. (He then formed the following wish:) "Oh that Rucananda might take the Bo branch and come hither." 52. The Bhikkhunî who possessed the high (magical) powers, understanding the thought of holy Kakusandha, went to the great Sirîsa Bodhi, and standing at its foot (she thought:) 53. "The Buddha desires that the Bodhi tree shall grow in Ojadîpa." Thither she went in order to fetch the Bodhi tree, (the majesty of) which

is beyond human reason (?). 54. (She then expressed the following resolution:) "May, with the consent of the most excellent Buddha, out of compassion for mankind, the southern branch sever itself through my magical power." 55. When Rucananda had pronounced this demand with clasped hands, the right branch severed itself (from the tree) and fixed itself in the vase. 56. Rucananda who possessed the high (magical) powers, took the Bo branch in the golden vase, and ordered five hundred Bhikkhunîs to surround it. 57. At that moment the earth quaked together with oceans and mountains; it was a grand sight, wonderful and astonishing. 58. Witnessing this, the royal retinue and the people of the kingdom delighted all raised their clasped hands and paid reverence to the excellent Bodhi branch. 59. All the gods were delighted; the Devas joyfully shouted when they perceived the most excellent Bodhi branch. 60. The four (divine) Maharajas, the glorious guardians of the world, all these gods kept guard over the Sirîsa Bodhi branch. 61. The Tâvatimsa gods, the Vasavatti gods, Yama, Sakka, Suyama, Santusita, Sunimmita, all surrounded the most excellent Bo branch. 62. The delighted crowds of gods, raising their clasped hands, together with Rucananda, paid reverence to the most excellent Bo branch. 63. Rucânandâ who possessed the high (magical) powers, carrying the Sirîsa Bo branch, went to the excellent Ojadîpa, accompanied by the sisterhood of Bhikkhunis. 64. The gods danced, laughed, and snapped the fingers of both hands, when the most excellent Sirîsa Bo branch was carried to the excellent Ojadîpa. 65. Rucânandâ who possessed the high (magical) powers, accompanied by a host of Devas, approached Kakusandha, carrying the Sirîsa Bo branch. 66. At that moment the great hero Kakusandha, the ruler of the world, repaired to the spot in the Mahâtittha garden destined for the reception of the Bo tree. 67. Rucananda herself did not plant the resplendent Bo branch; Kakusandha, perceiving that, himself stretched out his right hand. 68. Rucananda who possessed the high (magical) powers, placed the

southern branch of the Bo tree in the Buddha's right hand, and respectfully saluted him. 69. Kakusandha, the chief of the world, the highest among men, took it and gave it to king Abhaya (saying:) "Plant it on this spot." 70. Abhaya, the increaser of the kingdom, planted it on the spot which Kakusandha, the leader of the world, had indicated. 71. When the Sirîsa Bo branch had been planted in that delightful place, the Buddha preached the Doctrine, the four Truths which soothe (the mind of men). 72. When he had finished, one hundred and forty thousand men and thirty koṭis of gods attained (sanctification).

73. The Bo tree of Kakusandha was a Sirîsa, that of Konâgamana an Udumbara, that of Kassapa a Nigrodha; (this is) the description of the three Bo trees. 74. The Bo tree of the incomparable Sakyaputta is the most excellent Assattha; taking it (hither) they planted it in the Meghavana garden.

75. 76. The children of Mutasîva were ten [other] brothers, Abhaya, Tissa, and Nâga, Utti and also Mattâbhaya, Mitta, Sîva, and Asela, Tissa, and Kira; these were the brothers. Princess Anulà and Sîvalî were the daughters of Mutasîva.

77. How great is the number of years which elapsed between the time when Vijaya came over to the most excellent Lankâdîpa, and the royal coronation of the son of Muṭasîva? 78. Devânampiya was crowned two hundred years and thirty-six years more after the Sambuddha attained Parinibbâna. 79. When Devânampiya was crowned, the royal (magical) powers came over him; the lord of Tambapaṇṇi diffused rays of pure splendour. 80. At that time the most excellent Lankâdîpa was a storehouse of treasures. Produced by the pure splendour of Tissa many treasures came to light. 81. When the glad and excited king saw these treasures, he sent them as a present to Asokadhamma. 82. Asoka was delighted when he saw these presents. He sent in return to Devânampiya various treasures destined to be used at his coronation.

83-86. The (monarch) called Asoka sent a chowrie, a turban, a royal parasol, a sword, slippers, a diadem, a . . . of Sara wood, an (anointing) vase, a right hand chank, a palanquin, a conch trumpet, earrings, a koti of clothes which are (cleansed by being passed through the fire) without being washed, a golden vessel and spoon, costly towels, a man's load of water from the Anotatta lake, most precious yellow sandal wood, a measure of rouge, eye collyrium brought by the Nâgas, yellow and emblic myrobalan, costly Amata drugs, one hundred and sixty cart loads of fragrant hill paddy which had been brought by parrots; (all these things being) the rewards for his meritorious actions. 87. The requirements for his coronation as king of Lankâ having been sent by Asokadhamma, Tissa, the lord of Tambapanni, celebrated his second coronation. 88. When thirty nights had elapsed after the second coronation of Tissa, Mahinda together with his companions arrived on this island from Jambudîpa. 89. (King Devânampiya) erected the most excellent monastery called Tissârâma. He also planted the great Bo tree in the Mahâmeghavana garden. 90. He built the great, delightful Thûpa. Devânampiya erected a monastery on the Cetiva mountain; — 91. he constructed the Thuparama, the Tissarâma (Issarasamana?) Vihâra, the Vessagiri (Vihâra), and the Colakatissa (Vihara?). 92. Aramas too (where the minor Bo branches were planted) at the distance of a yojana from each other, were made by king Tissa. He gave the great donation (which is called) the most excellent Mahâpela. This prince reigned forty years.

93. Then (followed his) other four brothers, the sons of Muṭasîva. Prince Uttiya reigned ten years. 94. Eight years after the coronation (of Uttiya), the enlightener of the island attained Nibbâna. (The king) caused the funeral ceremonies to be performed to the east of the Tissârâma. 95. When the twelfth year (after his Upasampadâ) had been completed, Mahinda came hither; at the end of his sixtieth year he attained Nibbâna on the Cetiya mountain. 96. 97. When the enlightener of the island has at-

tained Nibbana, king Uttiya, having ordered full vases. triumphal arches, garlands, and burning lamps to be prepared, erected a most excellent hearse which was worth seeing. (Thus) he paid reverence to the enlightener of the Island. 98. Both gods and men, Nagas, Gandhabbas, and Dânavas, all were grieved and paid reverence to the enlightener of the Island. 99. When they had performed the ceremonies during seven days on the most excellent Cetiva mountain, some people spoke thus: "Let us go to the town, to the capital." 100. (Other people replied:) .There (in the town) is a great, fearful noise and uproar: let us here burn the enlightener of the island of Lanka." 101. When the king heard what the crowd said, (he answered:) "I will erect a great Thupa to the east of the Tissârâma". 102. Carrying Mahinda, the enlightener of the island, together with the funeral hearse, (the people) together with the king, entered the eastern gate of the town. 103. Marching through the centre of the town, they left it by the southern gate, and performed great ceremonies during seven days in the Mahavihara. 104. Both gods and men erected a funeral pile of odoriferous drugs and placed it in the royal garden, (saying:) "Let us burn the virtuous one." 105. They took Mahinda, the enlightener of the island, together with the funeral hearse, circumambulated the Vihàra, and caused (the people) to pay reverence to the most excellent Thûpa. 106. The great crowd, leaving the Arama by its eastern gate, performed the funeral ceremonies at a place close by it. 107. They all, weeping, raising their clasped hands, ascended the pile, and bowing they set the pile on fire. 108. The great teacher having thus been burnt entirely, they erected a most excellent Thupa which contained his relies, and Arâmas at the distance of one yojana from each other. 109. After the funeral ceremonics for Mahinda, the enlightener of the island, had been performed, that place first received the name of Isibhûmi.

## XVIII.

1.1) At the present time there are other aged, middleaged, and young (Bhikkhus), holders of the Vibhajja doctrine, preservers of the tradition of the Vinaya and of the Faith. 2. Learned and virtuous they illuminate this earth; by a conduct which conforms to the Dhutanga rules they shine in the island of Lanka. 3. Many followers of Sakyaputta are here who well understand the true religion and (its) history. Truly, for the sake of many people the possessor of (supernatural) vision has appeared in the world; the Jina has dispelled the darkness and shown the light. 4. They whose faith is well and firmly grounded on the Tathagata, leave all wretched states of existence and are born again in heaven. 5. And those who penetrate the constituent members of Bodhi, the organs (of spiritual life), the (ten) powers, attention, right exertion, and the complete system of (magical) powers, - 6. the holy eightfold path which leads to the destruction of suffering, conquer the army of Death and are victorious in the world.

7. The younger twin-sister of queen Mâyâ, born from the same mother, kind like a mother, suckled Bhagavat. 8. (She was) called Mahâpajâpatî, known by the name of Gotamî, renowned, an original depositary (of the Faith), possessing the six (supernatural) faculties and the high (magical) powers. 9. The two chief female pupils were Khemâ and Uppalavaṇṇâ; (besides, there was) Paṭâcârâ, Dhammadinnâ, Sobhitâ, Isidâsikâ, — 10. Visâkhâ, Soṇâ, and Sabalâ, wise Saṃghadàsî, and Nandâ, a guardian of the Dhamma and well versed in the Vinaya. These (Bhikhunîs) who well knew the Vinaya and the paths (of sanctification), (lived) in Jambudîpa.

<sup>1)</sup> The opening lines of this chapter were evidently intended to form the conclusion of a list of Theras which, however, is wanting in the Dîpavamsa or at least in the MSS. we possess. Vv. 1. 2 exactly correspond to v. 44 which ends the great list of Therîs. Buddhaghosa gives in the Introduction of the Samanta Pâsâdikâ a list of Theras which he says is composed by the Porânâ (comp. Introd., pp. 2—5). This list presents a close resemblance to the list of Therîs contained in this chapter.

11. The Therî Saṃghamittâ, and wise Uttarâ, Hemâ, and Pasâdapâlâ, and Aggimittâ, Dâsikâ, — 12. Pheggu, Pabbatâ, and Mattâ, Mallâ, and Dhammadâsiyâ, these young Bhikkhunîs (these eleven Bhikkhunîs?) came hither from Jambudîpa. 13. They taught the Vinaya Piṭaka in Anurâdhapura. They (also) taught the five Collections (of the Sutta Piṭaka) and the seven Treatises (of the Abhidhamma).

14. Saddhammanandî, and Somâ, and also Giriddhi, Dâsiyâ, and Dhammâ, a guardian of the Dhamma and well versed in the Vinaya, — 15. and Mahilâ who kept the Dhutanga precepts, and Sobhanâ, Dhammatâpasâ, highly wise Naramittâ who was well versed in the Vinaya, — 16. Sâtâ, versed in the exhortations of Therîs, Kâlî and Uttarâ, these Bhikkhunîs received the Upasampadâ ordination in the island of Lankâ.

17. 18. ... and renowned Sumanâ who well understood the true religion and (its) history, these Bhikkhunîs who were passionless and tranquil, the resolutions of whose minds were pure, who were firmly grounded in the true Faith and in the Vinaya, came together with twenty thousand Bhikkhunîs ..., honoured by illustrious, noble Abhaya. 19. They taught the Vinayapiṭaka in Anurâdhapura; they (also) taught the five Collections (of the Sutta Piṭaka) and the seven Treatises (of the Abhidhamma).

20. Renowned Mahilâ who well understood the true religion and (its) history, and Samantâ, the daughters of king Kâkavanna, — 21. and learned Girikâlî, the daughter of his Purohita, Dâsî and Kâlî, the daughters of a rogue, well versed in the whole of the sacred Scriptures (?), — 22. these Bhikkhunîs, well versed in the whole of the sacred Scriptures, unconquerable, the resolutions of whose minds were pure, who were firmly grounded in the true Faith and in the Vinaya, — 23. came from (?) Rohana together with twenty thousand Bhikkhunîs, honoured by illustrious king Abhaya. They taught the Vinayapiṭaka in Anurâdhapura.

24. Mahâdevî and Padumâ, illustrious Hemâsâ, Un-

nalâ, Añjalî, Sumâ, — 25. these Bhikkhunîs who possessed the six (supernatural) faculties and the great (magical) powers, came ... together with sixteen thousand Bhikkhunîs. 26. Honoured by illustrious king Tissa Devânampiya (?), they taught the Vinayapiṭaka in Anurâdhapura.

27. Mahâsonâ and Dattâ, wise Sîvalâ, zealous Rûpasobhinî, venerated Devamânusâ, — 28. Nâgâ and Nâgamittâ, Dhammaguttâ, and Dâsiyâ, and Samuddâ gifted with (supernatural) vision, who well understood the true Religion and (its) history, — 29. Sapattâ, Channâ, and Upâlî, excellent Revatâ, these were the highest among the Vinayastudying Bhikkhunîs, the daughters of Somanadeva, — 30. Mâlâ and Khemâ and Tissâ, the highest among the preachers of the Dhamma, these taught the Vinaya first after the death of Abhaya (or: when the danger had disappeared?).

31. 32. Sîvalâ and Mahâruhâ who well understood the true Religion and (its) history, and had converted to the Faith many people in Jambudîpa, came hither from Jambudîpa together with twenty thousand Bhikkhunîs, invited by illustrious king Abhaya. 33. They taught the Vinayapiṭaka in Anurâdhapura; they (also) taught the five Collections (of the Suttapiṭaka) and the seven Treatises (of the Abhidhamma).

34. Sîvalà together with queen Samuddanavâ, daughters of a king, wise Nâgapâlî, and elever Nâgamittâ, — 35. Mahilâ, a guardian of the Bhikkhunîs and well versed in the Vinaya, Nâgâ, and Nâgamittâ who well knew the true Religion and (its) history, these Bhikkhunîs then received the Upasampadâ ordination in the island of Laākâ. 36. All these were high-born and renowned in the Doctrine, the most excellent ones among sixteen thousand Bhikkhunîs, acknowledged to be the leaders. 37. Honoured by Kuţikanna (and by his son,) illustrious Abhaya, they taught the Vinayapitaka in Anurâdhapura.

38. Cûlanâgâ and Dhannâ, venerated Soṇâ, and renowned Saṇhâ who well knew the true Religion and (its) history, — 39. highly learned and wise Mahâtissâ, the

daughter of Gamika, Cûlasumanâ, Mahâsumanâ, and clever Mahâkâlî, — 40. illustrious Lakkhadhammâ, honoured and high-born, wise Dîpanayâ who was venerated in Rohana, — 41. renowned Samuddâ who well knew the true Religion and (its) history, holders of the Vibhajja doctrine and of the Vinaya, who both were ornaments of the Sisterhood, — 42. these and other Bhikkhunîs received the Upasampadâ ordination in the island of Laākâ. (These Bhikkhunîs,) the resolutions of whose minds were pure, who were firmly grounded in the true Faith and in the Vinaya, — 43. learned, versed in the Tradition, free from evil passions, and illustrious, went out (attained Nibbâna) after having spread radiance, like fire-brands.

44. At the present time there are other aged, middle-aged, and young (Bhikkhunîs), holders of the Vibhajja doctrine and of the Vinaya, preservers of the tradition of the Faith. Learned and virtuous they illuminate this earth.

45. Prince Sîva reigned ten years; he established the Ârâma and the Vihâra of Nagarangana. 46. Prince Sûratissa reigned ten years; he constructed five hundred monasteries, a liberal, great, and meritorious deed. 47. Having conquered Sûratissa, the two Damila princes Sena and Gutta righteously reigned during twelve (twenty-two?) years. 48. Prince Asela, a son of Mutasîva, put Sena and Gutta to death, and reigned ten years. 49. A prince, Elàra by name, having killed Asela, reigned righteously forty-four years. 50. Avoiding the four evil paths of lust, hatred, fear, and ignorance, this incomparable monarch reigned righteously. 51. (Once) no rain fell during a whole winter, summer, and the rainy season. (Then) continually the cloud rained, rain fell during seven times seven days. 52. There were three cases which the king decided 1); (after that) rain fell only during the night and not in daytime. 53. A prince, Abhaya by name, the son of Kâkavanna, whom the ten warriors surrounded, whose elephant

<sup>1)</sup> In the Mahavamsa (p. 128) an account of these three cases is given.

was Kandula, — 54. put thirty-two kings to death and alone continued the royal succession. This prince reigned twenty-four years.

End of the Mahâvâra.

## XIX.

1.¹) The king (Duṭṭhagâmani) built an exceedingly costly, quadrangular palace (the Lohapâsâda) of nine stories in height, at an expense of thirty koṭis. 2. (He also erected the Mahâthûpa, at the foundation of which the following materials were used:) chunnam work, great stones, clay, bricks, pure earth, a plate of iron, then marumba²), — 3. small gravel, eight layers (?) of stones, twelve (layers?) of crystal and silver. 4. After the prince had caused these foundations to be laid, the Fraternity of Bhikkhus was called together, and the circle (of the base) of the Cetiya was described. 5. Indagutta, Dhammasena, the great preacher Piyadassî, Buddha, Dhamma, and Saṃgha, wise Mittanna, —

<sup>1)</sup> This chapter is very confused and fragmentary. However by comparing the Mahavamsa it is possible to ascertain what the single verses refer to. Verse 1 relates to the great palace called Lohapasada which was erected by king Dutthagamani (comp. Mahav., p. 165, 1.2). Vv. 2-4 contain a description of the different preparatory works for the construction of the Mahathupa built by the same king. There is nothing, however, to indicate the transition of the narrative from the Lohapasada to the Mahathupa; perhaps v. 10 which would answer to this purpose, originally belonged to the place between vv. 1 and 2. - Vv. 5-9 refer to the Bhikkhus present at the solemn inauguratory ceremonies at the foundation of the Mahathûpa (see Mahavamsa, p. 171). - Vv. 11-17 refer to the acts of liberality performed by king Lajjitissa (Mah., p. 202), and to the history of his successors. - Vv. 18-20 give an account of the buildings erected by the seven great warriors of Abhaya Vattagâmani (Mah., p. 206). - Vv. 21 -22 refer to Mahâcûli Mahâtissa, the successor of Vattagâmani (Mah., p. 208). The last verse relates to the death of Dutthagamani.

<sup>2)</sup> I cannot define the exact meaning of "marumba". Turnour translates this word by "incense" (Mah., p. 169), which is decidedly wrong. To me it seems to mean something like "gravel". In the explanation of the tenth Pâcittiya Rule, in the Sutta Vibhanga, I find the following passage which I give exactly according to the Paris MS. (fonds Pâli 6) which is written in Burmese characters: "pathavi nâma dve pathaviyo jâtâ ca pathavi ajâtâ ca pathavi. jâtâ nâma pathavi suddhapamsu suddhamattikâ appapâsânâ appasakkharâ appakathalâ appamarumpâ appavâlikâ ...; ajâtâ nâma pathavi suddhapāsânâ suddhasakkharâ suddhakathalâ suddhamarumpâ suddhavâlikâ", etc.

- 6. Anattana, Mahâdeva, learned Dhammarakkhita, Uttara, and Cittagutta, and clever Indagutta, 7. the great chief Suriyagutta of prompt wisdom, all these fourteen (Theras) came from Jambudîpa to this country (when the foundation of the Mahâthûpa was laid). 8. (Besides these there were present) Siddhattha, Mañgala, Sumana, Paduma, and also Sîvalî, Candagutta, and Suriyagutta, Indagutta, and Sâgara, Mittasena, Jayasena, and Acala, the twelfth of them. 9. (The person that held the circle by which the base of the Thûpa was described, and his parents, had the following auspicious names, viz.:) Suppatițihitabrahmâ, the son, Nandisena, the father, Sumanadevî, the mother, these three lay persons. 10. (The king constructed) the Mahâthûpa, the most excellent Mahâvihâra, expending twenty (twenty-four?) invaluable treasures.
- 11. (King Lajjitissa,) having heard the precepts for the conduct of itinerant Bhikkhus, which were propounded by the Fraternity, gave medicaments for the itinerant Bhikkhus, for the sake of their comfort, ... 12. Having heard the well-spoken speech of the Bhikkhunîs, which had been delivered at the ... time (at Harikâla?), the royal lord gave to the Bhikkhunîs whatever they desired. 13. He constructed the Silâthûpa, a Vihâra on the Cetiya mountain, and the most excellent assembly hall which is called Jalaka.
- 14. (By the next king, Vaṭṭagâmani, a monastery) was constructed at the place where the Nigaṇṭha Giri had dwelt. (From this circumstance,) the appellation and the name of Abhayagiri derived its origin. 15. The five kings Âlavatta (Pulahattha!), and Sâbhiya (Bâhiya!), Panaya, Palaya, and Dâṭhika reigned fourteen years and seven months. 16. Prince Abhaya (Vaṭṭagâmani), the son of Saddhâtissa, put the Damila Dâṭhika to death and became king. 17. He erected the Abhayagiri (monastery) between the Silâthûpa and the Cetiya. This prince reigned twelve years and five months. 18. The seven champions of Abhaya constructed five Ârâmas. Uttiya and Sâliya, Mûla, Tissa, and Pabbata, Deva, and Uttara, these were the seven

champions (of that king). 19. The (warrior) called Uttiya constructed the (monastery) called the Dakkhinavihara, Saliya the Saliyarama, Mula the Mulasaya, — 20. Pabbata the Pabbatarama, Tissa constructed the Tissarama, Deva and Uttara constructed the Devagara.

- 21. The son of Kâkavaṇṇa, Mahâtissa, the ruler of the earth, made an agreement to work for wages in the paddy fields, and gave (the money) to the tranquil, thoughtful Thera Summa. 22. Having made an agreement for full three years' labour at a (sugar-) mill, he bestowed a great donation of a thousand kotis on the Bhikkhus.
- 23. Wise, enlightened Abhaya Duṭṭhagâmani, after having performed meritorious deeds, entered after the dissolution of his (human) body, the body of a Tusita god.

#### XX.

- 1. The illustrious son of Kâkavanna, known by the name of Tissa, built the Mahâthûpa (and) a Vihâra. 2. He ordered the most excellent Kallakalena monastery to be constructed; and many other Vihâras have been erected by Saddhâtissa. 3. The number of the highly precious divisions of the Dhamma is eighty-four thousand; he paid reverence to each single division of the Dhamma separately. 4. Illustrious Saddhâtissa constructed a beautiful palace with seven stories, and ordered it to be roofed with iron plates; — 5. 6. (hence) it first received the name Lohapâsâda (iron palace). He made a lump of glass (?). Around the most excellent Mahathupa he constructed a wall, decorated with figures of elephants, a beautiful enclosure; he (also) constructed a quadrangular tank (and gave it) for a certain time (to the Fraternity). 7. This prince reigned eighteen years. Having done many other meritorious deeds and distributed rich donations, this wise monarch after the dissolution of his (human) body entered the body of a Tusita god.
- 8. The son of Saddhâtissa, known by the name of Thûlathana, constructed a great Ârâma, the Alakandara monastery. This prince reigned one month and ten days.

- 9. The son of Saddhâtissa, known by the name of Lajjitissa, governed nine years and six months. 10. He constructed a .... 1) at the most excellent Mahâthûpa and established the most delightful Kumbhila Ârâma. 11. He built the Dîghathûpa to the east of the Thûpârâma; in the most excellent Thûpârâma he constructed receptacles cased in stone.
- 12. After the death of Lajjitissa his younger brother named Khallatanaga reigned six years. 13. His commander-in-chief, Mahârattaka by name, put this Khallâtaka to death and reigned one day, a wicked, ungrateful person. 14. The younger brother of the king, called Vattagamani, killed that wicked general and reigned five months. 15. (After that time) the Damila Pulahattha reigned three years, and the general Bâhiya two years. 16. Having killed this (king), Panayamâra reigned seven years. Having killed this (king), Palayamara reigned seven months. 17. Having killed this (king), a person Dâthiya by name reigned two years. These five sovereigns belonging to the Damila tribe governed fourteen years and seven months in the interval (between the two parts of Vattagâmani's reign). 18. Then the glorious, great king Vattagâmani came back and having put to death the Damila Dâthika, gained the sovereignty himself. 19. This king Abhaya Vattagâmani reigned twelve years and in the beginning (before the above-mentioned interruption) five months. 20. Before this time, the wise Bhikkhus had orally handed down the text of the three Pitakas and also the Atthakatha. 21. At this time, the Bhikkhus who perceived the decay of created beings, assembled and in order that the Religion might endure for a long time, they recorded (the above-mentioned texts) in written books.
  - 22. After his (Vaṭṭagâmani's) death Mahâcûli Mahâtissa reigned fourteen years justly and righteously. 23. This king, full of faith, having done many meritorious deeds,

<sup>1)</sup> Probably this passage refers to the three "pupphayana" mentioned in the Mahavamsa (p. 201, l. 14), though I do not know how to explain or to correct the word used here (tilancanam).

went to heaven after fourteen years. 24. The son of Vaṭṭa-gâmani, known by the name of Coranâga, reigned twelve years living like a robber. 25. The son of Mahâcûli, the prince known by the name of Tissa, reigned three years over the Island. 26. King Sîva cohabited with queen Anulâ; he ruled one year and two months. 27. A king from a foreign country, Vaṭuka by name, a Damila, governed one year and two months. 28. Then followed king Tissa, known by the surname "the wood-cutter"; he then ruled one year and one month. 29. (A person) called Niliya by name, known as the Damila king, ruled the kingdom and governed three months. 30. A woman, Anulâ, killed these excellent persons and governed four months over Tambapaṇṇi.

31. The son of Mahâcûli, called Kuṭikaṇṇatissa, constructed an Uposatha hall near the Cetiyapabbata monastery. 32. In front of the building he erected a beautiful stone Thûpa; there he planted a Bo branch and constructed a great structure (around the Bo branch?). 33. He built a bath ... for the Bhikkhunîs. He also made a fence round the Padumassara garden. 34. He caused a ditch to be dug for the protection of the town, and a wall to be constructed full seven yards (in height). 35. He (also) caused the ponds Khema and Dugga to be dug (which he gave) for a certain time (?) (to the Fraternity). He (also) caused the Setuppala well and the beautiful Vaṇṇaka dike (?) to be constructed. This prince reigned twenty-two years.

## XXI.

1. Prince Abhaya, the son of Kuṭikaṇṇa, went to visit the Fraternity (?) in the beautiful Mahâthûpa. 2. The (Bhikkhus) who had subdued their passions and obtained self-control, who were spotless and pure of heart, recited (the Dhamma) in the relic room in honour (of the relics). 3. The king, when he heard them reading in the delightful relic room, walked round the Thûpa; but he could not see them at any of the four gates. 4. The royal ruler

of men, having paid in every way reverence to the most venerable recitation, thus thought: "Were do they read? 5. They do not recite at the four gates nor outside; surely the wise men read in the relic room. 6. I also desire to see the most excellent relic room, I will hear the recital and see the Bhikkhu fraternity." 7. Sakka, the king of gods, when he perceived the desire of the king, appeared in the relic room and thus addressed the Theras: 8. "The king, venerable sirs, desires to see the relic room." For the sake of the preservation of his faith they conducted him into the relic-room. 9. As the king beheld the relicroom, wisdom arose in his mind; he raised his clasped hands and worshipped the relics and made great offerings during seven days. 10. He seven times made most excellent offerings, prepared with honey. He seven times made priceless offerings of ghee (?), - 11. and (also) duly seven times other (?) offerings. Seven times he made offerings of lamps, repeating them, - 12, and seven times beautiful offerings of flowers. During seven days he made offerings of water full (of flowers), and during seven days offerings of (common) water. 13. He ordered a priceless net-work of corals to be made, covering the surface of the Mahâthûpa as if it were dressed in a garment. 14. He made strong pillars for placing lamps around the foot of the Thûpa, and got a tube filled with ghee; then he ordered the lights seven times to be lit. 15. He caused a tube (to be laid) around the foot of the Thupa and to be filled with oil, and ordered the oil-lamps fourteen times to be lit. 16. Having caused (a tube?) to be filled with scented water, he fixed mats at the top (of the Thûpa); (on these) he caused handsfull of blue lotuses to be scattered; this offering was made seven times. 17. Having dug a channel (from the Thûpa) to the Khema pond (which was situated) to the west of the Thupa, he made there a water offering. 18. An entire Yojana around (the Thûpa) he caused flowers to be planted, and made a flower thicket at the most excellent Mahâthûpa. prince, having collected flowers covered with opening buds,

made a flower thicket fourteen times. 20. Having gathered various flowers, he constructed seven times a flowerpillar with a terrace and an enclosure. 21. He saw ... of various shapes, ornamented ...; the prince made them similar in shape. 22. He ordered chunnam work to be executed at the most excellent Mahâthûpa. Having celebrated the coronation (of the Bo tree?), he held a festival connected with the execution of chunnam work (at the buildings around the Bo tree?). 23. Sakyaputta, the great hero, penetrated the whole Truth near the Assattha tree (and became?) the supreme (Buddha?). 24. Of this Bo tree which stood in the delightful Meghavana garden, illuminating the island, the prince held a coronation and a bathing festival. 25. The Bhikkhu fraternities who bring happiness (to the people), after having spent the rainy season (in the prescribed manner), celebrated the Pavarana ceremony; (the king) bestowed on them a Pavarana donation in order to show his liking for the Pavarana ceremony. 26. He bestowed a donation of sandal wood on the Bhikkhu fraternity, the most excellent assembly. To the most excellent Mahâthûpa he made the donation of a great kettle-drum. 27. . . . dancers and acrobats in auspicious attitudes (?), all ... He constructed ... and made a donation of it to the Mahâthûpa. 28. At the full moon day of the month Vesakha the Sambuddha was born: he celebrated a festival twenty-eight times in honour of this month. 29. Between the two monasteries of the delightful Mahâmeghavana and of the most excellent Thûpârâma he constructed an Uposatha hall. 30. He did many other meritorious acts and distributed rich donations. This prince reigned twenty-eight years.

31. Prince Nâga, the son of Kuţikanna, made bricks and other things (?) of costly substances in the most excellent (Ambatthala Thûpa?), — 32. and erected seats for the Dhamma preachers everywhere in the beautiful Ambatthala Thûpa. He made a great offering called Giribhandagahana. 33. As many wise Bhikkhus were in Lankâdîpa, he gave a robe to each one of the Bhikkhu con-

gregation, of the most excellent assembly. This prince reigned twelve years.

34. Âmaṇḍagâmani, the son of Mahâdâṭhika, known by the surname Abhaya, caused a well and also the Gâmeṇḍitalâka to be dug. 35. He constructed the Rajatalena (Vihâra). Over the Thūpa, in the most excellent Thūpârâma, he constructed a double canopy made of silver. 36. In the two most excellent palaces of the Mahâvihâra and of the Thūpârâma, he completely constructed treasuries and treasure-caves. 37. He also interdicted the destruction of animal life in the territory of Tambapaṇṇi. This prince reigned nine years and eight months.

38. His younger brother, known as king Kanirajanu, reigned full three years. 39. The royal son of Amandagâmani, known as Cûlâbhaya, constructed the most excellent Gaggarâràma. 40. King Cûlâbhaya reigned one year. A woman called Sîvalî, known by the surname Revatî, -41-43. the daughter of king Amanda, reigned four months. The son of Âmanda's sister, Ilanaga by name, removed this Sîvalî and reigned in the town. King Ilanâga, the destroyer of his enemies, having heard the Kapi-Jâtaka, ordered the Tissa and Dûra ponds to be dug. This king reigned six years in the island of Lanka. 44. The king called Sîva, known by the surname Candamukha, constructed the Manikârâma (Manikâragâma tank?) near the monastery called Issara. 45. The queen-consort of that king, known by the name of Damiladevi, bestowed her own revenues from that very village on that Arama. This king reigned eight years and seven months.

46. King Tissa, known by the surname of Yasalâla, governed eight years and seven months 1). 47. King Subha, the son of a doorkeeper, constructed the Subhârâma and the delightful Villavihâra. 48. Likewise he constructed hermit's cells which were called after his own name. This king governed six years over his kingdom.

<sup>1)</sup> According to the Mahavamsa: seven years and eight months.

## XXII.

- 1. King Vasabha constructed in the Cetiyapabbata monastery ten Thûpas, a most glorious deed by which high reward is to be gained. 2. In the Issariya Ârâma he constructed a delightful Vihâra (and) a pleasing and delightful Uposatha hall. 3. He also ordered a large kettledrum to be made for the most excellent Mucela monastery. Every three years he gave six robes (to each monk). 4. Throughout the whole of Lankadîpa he repaired dilapidated Ârâmas. Everywhere he constructed residences and made most precious offerings to the pious (Bhikkhus). 5. In the most excellent Thûpàrâma he constructed a relicchamber; full forty-four times the king held (Vesakha) festivals. 6. In the Mahavihara, in the Thûparama, and in the Cetivapabbata monastery, at each of these places he ordered a thousand oil-lamps to be lit. 7.8. The eleven tanks (formed by this king were) the Mayanti, the Râjuppala tank, the Vaha, Kolamba, Mahanikkhavatti tank and also the Mahârametti, the Kehâla and Kâli tanks, the Jambuti, Câthamangana, and Abhivaddhamanaka tanks.
- 9. 10. He also constructed twelve irrigation canals in order to augment the fertility (of the land). Various meritorious acts he did; he made a wall and a ditch around the town with towers at the gates, and a great palace. He ordered lotus-ponds to be dug at different places in the town, the capital. 11. The most eminent king conducted water by means of an underground aqueduct (to those ponds). This ruler governed forty-four years.
- 12. The son of Vasabha, known as Tissa, the royal lord, ordered the Ârâma called Mañgala to be constructed. He reigned straightway (after his father's death) three years over the Island.
- 13. Tissa's son, Gajābāhukagāmani, caused a great Thūpa to be built in the delightful Abhayārāma. 14. This royal chief constructed the pond called Gāmani, according to the wishes of his mother; this lord (also) ordered the Ārāma called Rammaka to be built. He ruled twenty-two years over the Island.

- 15—17. The ruler of Tambapaṇṇi called king Mahallanâga caused the Sajîlakandakârâma, the Goṭapabbata in the south, the Dakapâsâna Ârâma, the Sâlipabbata Vihâra, the Tanaveli (Vihâra), and in Rohana the Nâgapabbata (Vihâra) and the Girisâlika Ârâma to be constructed. Having reigned six years he reached the end of his life and died.
- 18. 19. The son of Mahallanâga, known by the name of Bhâtutissa, caused for the sake of (re-)establishing the Mahâmeghavana garden, a wall fence with towers at the gates to be constructed (around it); this king also founded the Vara-Ârâma (Gavara-Âr.?). 20. Having caused the pond called Gâmani to be dug, Bhâtutissa, the lord (of the Island), gave it to the Bhikkhu fraternity. 21. He (also) ordered the pond called Randhakaṇḍaka to be dug. In the delightful Thûpârâma he constructed an Uposatha hall. 22. This king bestowed a great donation on the Bhikkhu fraternity. He reigned twenty-four years over the Island.
- 23. His younger brother, well known by the name of Tissa, erected an Uposatha hall in the delightful Abhayârâma. 24. He constructed twelve edifices within (the limits of) the most excellent Mahâvihâra. In the Dakkhinârâma he built a Vihâra and a Thûpa. 25. Many other meritorious acts he did in honour of the blessed religion of the Buddha. He reigned eighteen years.
- 26. The sons of Tissa's own body, two brothers worthy of royal dignity, reigned as rulers three years over the Island.
- 27. Vankanâsikatissa reigned three years in Anurâdhapura, a king of proper and meritorious conduct. 28. After the death of Vankanâsikatissa his son Gajâbâhukagâmani reigned twenty-two years. 29. After Gajâbâhu's death the father-in-law of that king, Mahallakanâga, reigned six years. 30. After the death of Mahallanâga his son Bhâtikatissa reigned twenty-four years over Lankâ. 31. After Bhâtikatissa's death his younger brother Kaniṭṭhatissa reigned eighteen years over Lankâdîpa. 32. After the death of Kaniṭṭhatissa his son, known by the name of Khujjanâga, reigned two years. 33. Kunjanâga, the younger

brother of Khujjanaga, put his royal brother to death and reigned one year over Lanka.

34. Having gained the victory (over Khujjanaga), Sirinaga reigned nineteen years in the most excellent Anuradhapura over Lanka. 35. The king called Sirinaga by name made an offering of a garland of costly substances to the Mahathupa and erected a parasol over the Thupa. 36. He constructed an Uposatha hall, the most excellent Lohapasada. This prince reigned nineteen years.

37. The son of Sirinâga, the royal lord called Abhaya, gave two hundred thousand silver pieces to the Bhikkhu fraternity. 38. At the most excellent great Bo tree he constructed a stone ledge. This king governed twenty-two years. 39. His younger brother, known as king Tissaka, erected a most excellent parasol over the Abhayârâma and over the Mahâthûpa. 40. In the delightful Mahâmeghavana and in the beautiful Abhayârâma, at both most excellent Vihâras, he constructed a golden Thûpa. 41. Having heard the Gilâna discourse (of Buddha) which was preached by Thera Deva, he gave medicaments for the sick and (constructed) five most excellent residences (for the Samgha?). 42. Having seen a portent in the night, (he constructed) the Dassamâlinî Ârâma; near the delightful Bo tree he erected figures formed by lamps.

43. In the reign of that king they proclaimed many wrong doctrines; proclaiming captious doctrines they ruined the religion of the Jina. 44. The king, when he perceived that wicked Bhikkhus ruined the religion of the Jina, together with the minister Kapila subdued those wicked ones. 45. Having destroyed these captious doctrines and caused the (true) religion to shine, he gave (to the Fraternity) the Hatthapannika (Sattapannika?) palace and (caused) boiled rice (to be provided) in the Meghavana. This royal ruler governed twenty-two years.

46. Tissa's own son, known by the name of Sirinâga, reigned full two years over the Island. 47. This Sirinâga constructed an enclosure around the great Bo tree and also a beautiful pavilion.

- 48. (The king) called Asangatissa (Samghatissa) fixed golden parasols over the most excellent Mahâthûpa, on the top of the Thûpa. 49. (He also constructed) of jewels a Thûpa of the shape of a flame at the most excellent Mahâthûpa, and in connection (?) with that work he also brought offerings. 50. (Having heard) the Andhakavinda Suttanta 1), which was preached by Thera Deva, this victorious king ordered rice-milk continually to be distributed at the four gates (of the town).
- 51. Vijayakumâra<sup>2</sup>), the son of Sirinâga, reigned after his father's death one year.
- 52. Saṃghatissa reigned four years; he fixed a parasol and goldsmith's work on the Mahâthûpa.
- 53. King Samghabodhi by name was a virtuous prince; this king reigned two years. 54. This victorious king ordered rice-milk continually to be distributed in the delightful Meghavana garden, and in the most excellent Mahâvihâra he constructed a room where food was distributed by tickets.
- 55. The king called Abhaya, known by the surname Meghavanna, constructed a stone pavilion in the most excellent Mahâvihâra. 56. 57. To the west of the Mahâvihâra he built a cloister for monks given to meditation. He (also) constructed an incomparable stone altar around the Bo tree and ordered a trench to be made, lined with stones, and a very costly triumphal arch. In the most excellent Bo tree sanctuary he erected a throne of stone. 58. Within the Dakkhinârâma he constructed an Uposatha hall. He distributed a great donation to the fraternity of Bhikkhus, the most excellent community. 59. The king, having constructed a royal palace, a great, delightful building, gave it to the Bhikkhu fraternity and then received

<sup>1)</sup> This discourse of Buddha which contains praises of those who provide rice-milk for the Fraternity, is contained in the Mahavagga of the Vinaya-Piṭaka, VI, 24.

<sup>2)</sup> The stanza treating of Vijaya is interposed between two sections which refer to king Samghatissa's reign. The confusion seems brought on by an injudicious employment of different sources; I do not believe that we ought to alter the succession of these verses.

it back. 60. In the Meghavana garden the king also celebrated a Vesâkha festival. He reigned thirteen years.

61. The son of Meghavanna was king Jeṭṭhatissa; this royal lord reigned over the island of Tambapanni. 62—65. In the most excellent Mahâthûpa he offered a very costly jewel. Having built a palace covered with iron and offered to it that most excellent jewel, the chief of men gave (to that palace) the name "Maṇipâsâda" ("palace of the gem"). Having constructed the Pâcînatissapabbata Ârâma, the ruler of men called Tissa gave it to fraternity of Bhikkhus. The ruler of the earth, the chief of men, having ordered the Âlambagâma pond to be dug, held festivals (there) during eight years. This king reigned ten years over Tambapanni.

66. After Jetthatissa's death his younger brother, king Mahàsena, reigned twenty-seven years. 67. This king once thought thus: "There are two kinds of Bhikkhus in the Religion (of Buddha); which of them hold the right doctrine and which hold the wrong doctrine, which are modest and which are shameless?" 68. When thinking about this matter and searching after modest persons, he saw wicked Bhikkhus who were no (true) Samanas and (only) looked like (Samanas). 69. He saw people who were like stinking corpses, and in behaviour like blue flies, wicked persons, who were no (true) Samanas and (only) looked like (Samanas), - 70. Dummitta and Pâpasona and other shameless men. He went to those wicked Bhikkhus and asked them about the sense (of the Religion) and the doctrine. 71. Dummitta and Papasona and other shameless men secretly consulted in order to mislead the pious (king). 72. These wicked, infatuated men taught that (computing) the twenty years (required for) the Upasampada ordination from the conception, which has been admitted (by Buddha) in (the story about) Kumârakassapa 1), is not allowable. 73. The practice of (wearing) ivory (fans)2)

<sup>1)</sup> Mabâvagga, I, 75.

<sup>2)</sup> I have translated this passage according to the indications given in the Mahâvaṃsa Țîkâ (see the quotation in the footnote, p. 113), although

which has not been admitted in the story about the Chabbaggiyas, these shameless, idle (?) teachers taught to be allowable. 74. Regarding these and other matters many other shameless Bhikkhus, without a reason, for the sake of their own advantage, taught that (the true doctrine) was a false doctrine.

75. Having performed through his life, in consequence of his intercourse with those wicked persons, evil as well as good deeds, this king Mahâsena passed away (to another existence) according to his actions.

76. Therefore one should fly far from intercourse with wicked men, as from a serpent or a snake, and self-controlled one should perform acts of benevolence as long as his existence lasts.

I do not known any story in the Vinaya mentioning the Chabbaggiya Bhikkhus, which relates to the use of ivory fans. There is in the Khuddakavatthukhandha (Cullavagga, V, 23, 1) a precept which implicitly excludes the use of fans made of ivory ("anujânâmi bhikkhave tisso vijaniyo vâkamayam usîramayam morapiñchamayam"). I think that this is the passage alluded to, though the Chabbaggiyas are not expressly mentioned in it; in the short stories which precede and follow this one, most frequently mention is made of the transgressions of the Chabbaggiyas, so that the expression "Chabbaggiyânam vatthu" may have been extended to this passage also, by an inaccuracy which scarcely will be deemed strange.

## INDEX OF PROPER NAMES.

(An asterisk indicates that the passage is corrupt or the reading doubtful.)

Aggimittà 15, 78; 18, 11. Accimâ 3, 8. 14. Accutagâmi 9, 32. 35. Anga 1, 39. \*Añgîsa 3, 6. Acala 19, 8. Ajatasattu 3, 60; 4, 27; 5, 77; 11, 8. \*Ajitajana 3, 17. Anjalî 18, 24. Atthadassi 3, 41. Anattana 19, 6. Anurâdha 10, 6. Anurâdhanakkhatta \* 9, 32. 35. Anurâdhapura 9, 35; 11, 2; 15, 69; 16, 30; 17, 6 etc. Anuruddha 4. 4. 8. 50; 5, 8, 24, Anula 11, 7; 12, 82 et seq.; 15, 74 et seq.; 16, 39; 17, 76. — 20, 26. 30. Anotatta 1, 39; 6, 3; 12, 3; 17, 85. Aparantaka 8, 7. Aparaselika 5, 54. Abhaya (ancient king at Kakusandha's time) 15, 38; 17, 7.69 et seq. - (son of Panduvasa) 10, 3. 7; 11, 1. 2. 10. — (son of Mutasiva) 11, 6; 17, 75. — (Dutthagâmani) 18,18. 23. 32. 53; 19, 23. — (Vattagâmani) 19, 16. 18; 20, 19. - (son of Kutikanna) 18, 37; 21, 1.

Abhaya (Amandagâmani) 21, 34. - (son of Sirinaga) 22, 37. - (Meghavanna) 22, 55. Abhayagiri 19, 14. 16. Abhayapura 15, 38; 17, 6 et seq. 35. \*Abhitatta 3, 17. Amitodana 3, 46; 10, 6. Ayujjha 3, 15. Arittha 11, 29. 31; 14, 68 et seq.; 15, 82; 16, 40. Aritthapura 3, 22. Arindama 3, 15. Asela (son of Panduvasa) 10, 3. - (son of Mutasîva) 11. 7; 17, 76; 18, 48, 49. Asoka (ancient king) 3, 37. - (comp. Kâlâsoka) 5, 25. - (Dhammasoka, comp. Piyadassi) 1, 26. 27; 5, 59. 82. 101 et seq.; 6, 12 et seq.; 7, 3 et seq.; 11,13.24 et seq.; 12, 4 et seq.; 15, 6 et seq.; 17, 81 et seq. Assaji 1, 32. Ananda 4, 3. 7. 8. 50; 5, 7. 11. 12. 24. Amandagâmani 21, 34. 39. 41. \*Ålavatta 19, 15. Itthiya 12, 12. 38. Indagutta 19, 5. 6. — 8. Indapatta 3, 23. Ilanâga 21, 42.

Isidâsikâ 18, 9. Isipatana 1, 33. Isibhûmi 17, 109. Ujjenî (in India) 6, 15. - (in Ceylon) 9, 36. Uttara 8, 12. — 19, 6. — 19, 18. 20. Uttarâ 15, 78; 18, 11. — 18, 16. — 18, 18. Utti (son of Panduvâsa) 10, 3. Utti, Uttiya (son of Muțasîva 11, 6; 17, 75. Ut93. 97. tiva (a Thera) 12, 12. 38. – (a warrior) 19, 18. 19. Udaya (Udayabhadda) 4, 38; 5, 97; 11, 8. Unnalâ 18, 24. Upacara 3, 5. Upatissa 9, 32, 36. Upatissanagara 9, 10, 5. Upavattana 6, 19; 15, 70. Upâli 4, 3. 7. 8. 28 et seq.; 5, 7. 11. 12. 76 et seq. Upâlî 18, 29. Uposatha 3, 4. Uppalavanna 18, 9. Ummâdacittâ 10, 4. Uruvela (in India) 1, 35. 38. 81. · (in Ceylon) 9, 35. Ekacakkhu 3, 19, 24. Ekabyohârâ 5, 40. Elâra 18, 49. Okkâka 3, 41. Okkâmukha 3, 41. Ojadípa 1, 73; 9, 20; 15,

35 et seq.; 17, 5. 16. 26 et seq. Kakusandha 2, 66; 15, 25. 34. 38; 17, 9. 16. 26 et seq., 73. Kaccana 4, 5; 5, 9. Kaccana 10, 1. Kanirajanu 21, 38. Kaudula 18, 53. Kannagoccha 3, 26. Kadambaka 15, 39; 17, Kanakadattâ \*17, 17 et Kanitthatissa 22, 23. 26. 31 et seq. Kapila, Kapilavatthu 3, 17. 43. 51. Kapila (a minister) 22, 44. Kappâsika 1, 34. Kambalavasabha 3, 19. Kalârajanaka 3, 37. Kalyana 3, 4. Kalyana 2, 42. 53. Kassapa (the Buddha) 2, 68; 15, 25.54 et seq.; 17, 10, 18, 73. - (a Thera) 4, 3. 8. 22; 5, 1 et seq. — (a Jațila) 1, 35. Kassapagotta 8, 10. Kassapikâ 5, 48. Kâkandakaputta 5, 23. Kâkavaṇṇa 18, 20. 53; 19, 21; 20, 1. Kâlâsoka (comp. Asoka) 4, 44; 5, 80. \*99. \*Kalissara 3, 32. Kâlî 18, 16. — 18, 21. Kâsî 4, 39. Kira 11, 7; \*17, 76. Kuñjanâga 22, 33. Kunjara 14, 28. Kutikanna 18, 37; 20, 31; 21, 1. 31. Kumarakassapa 4, 4; 5, 8; 22, 72. Kurudîpa 1, 38. Kusa 3, 40. Kusâvatî 3, 9. Kusinara 3, 32; 5, 1; 15, 70. Kûţâgârasâlâ 5, 29. Kotthamâlaka 14, 29.33. Kotthita (Kotthika) 4, 5; 5, 9.

Kondañña 1, 32. Konagamana 2, 67; 15, 25. 44. 48; 17, 9. 17. 73. Kontiputta 7, 32. Kosambî 3, 25. Kosalâ 2, 1. Khallatanaga 20, 12 et Khujjanaga 22, 32. 33. Khujjasobhita 4, 49; 5. Khemâ 18, 9. - 18, 30. Ganga 7, 12; 11, 32; 12, 2. 22, Gajâbâhukagâmani 13. 28. 29. Gandhâra 8, 4. Gamika 18, 39. Gâmani 10, 6. — 10, 8. Giri (Giridîpa) 1, 67 et seq. — (a Nigantha) 19, 14. Girikâlî 18, 21. Giriddhi 18, 14. Giribbaja 4, 39. 40; 5, 5. Guttaka 18, 47, 48. Gokulikâ 5, 40. 41. Gotama 1, 36. 41. 76; 2, 69; 3, 58; 15, 69; 17, 10. 20. Gotamî 18, 8. Candagutta (a king) 5, 69. 73. 81. 100; 6, 15; 11, 12. — (a Thera) 19, 8. - (a palace?) 16, 36. Candamukha 3, 42. — 21, 44. Candavajjî 4, 46; 5, 58 et seq. 86 et seq. Candimâ 3, 42. Campa 3, 28. Cara 3, 5. Cittagutta 19, 6. Cittadassî 3, 41. Città 10, 4. 8. Cûlanâgâ 18, 38. Cûlasumanâ 18, 39. Cûlâbhaya 21, 39, 40. Cûlodara 2, 7 et seq. 29. Cetiva 3, 5. Cetivapabbata 15, 69; 17, 90 etc. Cetiyâ 5, 42. Coranaga 20, 24.

\*Chaddanta 6, 7. Channagarikâ 5, 46. Channa 18, 29. Chabbaggiyâ 22, 73. Châtapabbata 11, 15. 19. Jambudipa 1, 26, 49; 6, 2 etc. Jayanta 15, 60; 17, 7. Jayasena 3, 44. — 19, 8. Jâli 3, 42. Jetthatissa 22, 61, 66. Jetavana 2, 2, 16, 51. 53. Takkasilâ 3, 31. Tappa 15, 78. Tambapanni (name Ceylon) passim. - (town in Ceylon) 9, 30 et seq. \*Tâmalittiya 3, 33. \*Tâlissara 3, 32. Tissa (see Moggaliputta, Devânampiya). - (Kontiputta) 7, 32. - (a Sâkiya) 10, 6. - (son of Panduvasa) 10, 3. — (son of Muțasîva) 11, 6. 7; 17, 75, 76. — (a warrior) 19, 18. 20. - (different princes) 20, 1. - 20, 25. - 20,28. - 20, 31. - 21,46. — 22, 12. 13. — 22; 23. 26. — 22, 39. 46. - 22, 61. 64. Tissâ 18, 30. Tumbamâlaka 14, 74. Thûlathana 20, 8. Datta 18, 27. Damila 18, 47; 19, 16; 20, 15 etc. Damilâdevî 21, 45. Dasaratha 3, 40. Dâthika 19, 15. 16; 20, 17. 18. Dâsaka 4, 28 et seq.; 5, 77 et seq. Dâsî (Dâsiyâ, Dâsikâ) 18, 11. - 14. - 21. - 28.Disampati 3, 40. Dîghavâpî 2, 60. Dighavu 10, 6. 8. Dîpamkara 8, 81. Dîpanaya 18, 40. Duppasaha 3, 16.

Dummitta 22, 70. 71. \*Durabhisara 8, 10. Deva (royal surname) 3, 20. 36. - (a warrior) 19, 18.20. \_ (a Thera) 22, 41. 50. Devakûţa 15, 38; 17, 14. 32 et seq. Devagutta 16, 37. Devamânusâ 18, 27. Devânampiya 11, 14 et seq.; 12, 7 - 17, 92; \*18, 26. Devi 6, 16. Dovârikamandala 10, 9. Dhanna 18, 38. Dhamma 19, 5. Dhammagutta 3, 22. Dhammagutta 5, 47. -18, 28. Dhammatâpasâ 18, 15. Dhammadâsiyâ 15, 78; 18, 12. Dhammadinna 18, 9. Dhammarakkhita 19, 6. Dhammasena 3, 40. — 19, 5. Dhammâ 18, 14. Dhammâsoka, see Asoka. Dhammuttarika 5, 46. Dhota 3, 45. Nagaracatukka 14, 58. Naggadipa 9, 13. Nandanavana 13, 12 et seq.; 14,11.17.44.46. Nandâ 18, 10. Nandisena 19, 9. Naradeva 3, 27. Naramittà 18, 15. Navaratha 3, 40. Nâga (son of Muțasiva) 11, 6; 17, 75. - (son of Kuţikanna) 21, 31. Nagadasa 4, 41; 5, 78; Pulahattha \*19, 15; 20, 11, 10. Nâgadeva 3, 29. Nâgapâlî 18, 34. Nâgamittâ 18, 28. — 34. **—** 35. Nâgasena 3, 40. Nâgâ 18, 28. — 35. Nigrodha 6, 34 et seq.; 7, 12. 31. \*Nipuna (Nipura?) 3, 41. Niliya 20, 29.

Nemiya 3, 36. 37. Neru 3, 8. Pakunda, see Panduka. \*Pakula 3, 14. Paññattî 5, 41. Patâcârâ 18, 9. Panduka (Pakunda) \*4, 45; 5, 69. \*78. 81; 10, 9; 11, 1 et seq. 12. Panduvâsa (Pandurâja) 4, 41; \*5, 78; 10, 2. 7. 8; 11, 8 et seq. Pandusakka 10, 1. Patâpa 3, 7. Paduma 19, 8. Padumâ 18, 24. Panayamara 19, 15; 20, 16. Panâda 3, 7. Pabbata 19, 18. 20. \*Pabbatachinna 15, 78. 18, 12. Parantapabbata 11, 29. \*31. Palayamara 19, 15; 20, \*Pasâdapâlâ 15, 78; 18, Pâtaliputta 5, 25. 59; 6, 18; 7, 45; 11, 28; 15, 6. 87. Pâpasona 22, 70, 71. Piyadassana 6, 1. 2; 15, 88 et seq.; 16, 5. Piyadassi (Asoka) 6, 14. 24. — (a Thera) 19, 5. Punna 4, 4; 5, 8. Puttatissa 11, 29. 31. Pupphapura, see Pâțaliputta. Pubbaselikâ 5, 54. \*Purinda 3, 33. Purindada 3, 20. 15. \*Pheggu 18, 12. \*Baladatta 3, 25. \*Baladeva 3, 25. Bahussutakâ 5, 41. Bârânasî 1. 30. 33. 34; 3, 16. 38. Bâhiya \*19, 15; 20, 15. Bilâratha 3, 41. Bindusâra 5, 101; 6, 15. Bimbisâra 3, 56. 58.

Buddha 19, 5. Buddhadatta 3, 30. Brahmadatta 3, 18. \*24. \*Brahmadeva 3, 24. \*Bhagirasa 3, 6. Bhanduka 12, 26. 39. 62. 63. Bhaddadeva 3, 26. Bhaddayanika 5, 46. Bhaddavaggiya 1, 34. Bhaddasâla 12, 12. 38. Bhaddiya 1, 32. Bharata 3, 6. Bhâtiya 3, \*52. 53. Bhâtutissa (Bhâtikatissa) 22, 18. 20. 30. 31. Bhârukaccha 9, 26. Makhâdeva 3, 33. Magadhâ 1, 39; 4, 40; 5, 5. Mangala 19, 8. Majjhanta 7, 25. Majjhantika 8, 2. 4. Majjhima 8, 10. Maniakkhika 2, 42. 52 et seq. Mandadipa 1, 73; 9, 20; 15, 57 et seq.; 17, 5. Matta 10, 4. Mattakala 10, 4. \*Matta 18, 12. Mattâbhava 11, 6; 17, 75. Madhurâ 3, 21. Mandhata 3, 5. Malaya 11, 19, 20. \*Malitthiyaka 3, 33. Malla (a people) 15, 70. – (a Therî) 15, 78; 18, 12. Mahallanâga 22, 15. 18. 29. 30. Mahâkâlî 18, 39. Mahâkusa 3, 40. Mahâcûli (comp. Mahâtissa) 20, 22. 25. 31. Mahâtissa 19, 21; 20, 22. Mahâtissâ 18. 39. Mahâdâthika 21, 34. Mahâdeva 7, 25; 8, 5. -19, 6. — 15, 38. 43; 17, 25. Mahâdevî 18, 24. Mahâdhammarakkhita 8, 8. Mahanama 1, 32. Mahâpajâpatî-18, 8.

Mahâpatâpa 3, 7. Mahapaduma 14, 28. Mahâpanâda 3, 7. Mahâmucala 3, 6. Mahâmeghavana, see Meghavâna. Mahârakkhita 8, 9, Mahârattha 8, 8. Mahârattaka 20, 13. Mahâruci 3, 7. \*Mahâruhâ 18, 31. Mahâli 10, 6. Mahâsamgîti 5, 31, 32. 39. 42. Mahasammata 3, 3. Mahâsudassana 3, 8. Mahâsumanâ 18, 39. Mahâsena 22, 66. 75. Mahâsonâ 18, 27. Mahimsâsakâ 5, 45. 47. Mahiyâ 1, 51. Mahinda (son of Asoka) 1, 27; 5, 82 et seg.; 6, 17 et seq.; 7, 18 et seq. 42; 8, 13; 11, 40; 12, 8 - 17, 109.- (a king) 3, 28. Mahilâ 18, 15. — 20. — Mahilârattha 9, 14. Mahisa 8, 5. Mahodara 2, 7 et seq. 29. Mâvâ 18, 7, Mâlâ 18, 30. \*Mâsagallâ 15, 78; 18, 11. Mitta 11, 7; 17, 76. Mittanna 19, 5. Mittasena 19, 8. Mithilâ 3, 9. 29. 35. Missakagiri 12, 28. 37 et seq.; 14, 56. \*75. \*79. Mucala 3, 6. Mucalinda 3, 6. Mutasîva 5, 82; 11, 5 et seq. 12. 13; 12, 42; 17, 75. 77; 18, 48. Mûla 19, 18. 19. Mûlakadeva 8, 10. Meghavanna 22, 55, 61. Meghavana 2, 61.64; 13, 18 et seq.; 17, 15. 23. 74 etc. Moggaliputta 5, 57 et | Vijaya 3, 39. — 4, 27; seq.; 7, 16. 23 et seq. 39 et seq.; 8, 1.

Moriya 6, 19. Yasa 1, 33, - 4, 50; 5, 23. Yasalâla 21, 46. Yonaka 8, 9. Yonakadhammarakkhita 8. 7. Rakkhita 8, 6. Râjagaha (compare Giribbaja) 3, 9, 30, 52; 13, 10. Râjagirikâ 5, 54. Râma 3, 41. — 10, 4. - 6. Râhula 3, 47. Rucânandâ 17, 16 et seq. 51 et seq. Ruci 3, 7. Rûpasobhinî 18, 27. Renu 3, 40. Revata 4, 49; 5, 22. Revatâ 18, 29. Revatî 21, 40. Roja 3, 4. \*Rojâna 3, 27. Rohana (a prince) 10, 6. - (a province) 18, 23. 40; 22, 16. Lakkhadhammâ 18. 40. Lanka, passim. Lajiitissa \*20, 9 et seq. Lâlarattha 9, 5. Vankanâsikatissa 22, 27. 28. Vanga 9, 2. Vangisa 4, 4; 5, 8. Vajirà 3, 20. Vajjiputtakâ 4, 47. 48; 5, 17. 30. 45. 46. Vatuka 20, 27. Vattagâmani 20, 14, 18. 19. 24. Vaddhamânapura 15, 48. 17, 6 et seq. Vappa 1, 32. Varakalyana 3, 4. Varadîpa 1, 73; 9, 20; 15, 45 et seq.; 17, 5. 17. Vararoja 3, 4. Vasabha 22, 1. 12. Vâsabhagâmi 4, 51; 5, 22. 24. 5, 77; 9, 6 et seq.; 11, 8. 9. — 22, 51.

Vijita 9, 32. 35. Vijitasena 3, 39. Viñjhâtavi 15, 87; 16, 2. Vibhajjavâdî 18, 41. 44. Vibhâta 10, 4. Visâkhâ 18, 10. Visâla 15, 60; 17, 6 et sea. Veluvana 4, 39. Vedissa 6, 15; 12, 14. 35. Vesâlî 4, 47, 48, 52; 5, 17, 23, 29, Vessantara 3, 42. "Sakula 3, 14. Sakkodana 3, 45. Sakyaputta 2, 69; 12, 5; 13, 50; 15, 26; 17, 74; [18, 3]; 21, 23. Samkantika 5, 48. Samgha 19, 5. Samghatissa 22, \*48. 52. Samghadâsî 18, 10. Samghabodhi 22, 53. Samghamittà 6, 17; 7, 18 et seq.; 15, 77, 90 et seq.; 17, 20 et seq.; 18, 11, \*25. Sanjaya 3, 42. Sanhâ 18, 38. Sattapannaguha 5, 5. Saddhammanandî 18, 14. Saddhâtissa 19, 16; 20, 2 et seq. Sapattâ 18, 29. Sabalâ 18, 10. Sabbakâmî 4, 49; 5, 22. \*Sabbatthivâdâ 5, 47. 48. Sabbananda 15, 60. 64; 17, 25. Samankura 3, 37. Samatha 3, 40. Samantâ 18, 20. Samiddha 15, 48; 17, 7. Samiddhi 2, 17 et seq. Samuddanavâ 18, 34. Samuddâ 18, 28. - 41. Sambala 12, 12. 38. Sambhûta 4, 50; 5, 22. Sammiti 5, 46. Sahadeva 8, 10. Sâkiyâ 10, 6. Sâgara 3, 6. — 19, 8. Sâgaradeva 3, 6. — 34. \*Sâgala 3, 14. Sâlha 4, 49; 5, 22. 15

Sâna 4, 50; 5, 22. Sâtâ 18, 16. Sâdhina 3, 21. \*Sâbhiya 19, 15. \*Sâla 11, 29. 31. Sâliva 19, 18, 19. Siggava 4, 46; 5, 57 et seq.; 80 et seq. \*Sitthi 3, 23. Siddhattha 3, 47. - 19, 8. Siddhattha 5, 54. Sirinâga 22, 34 et seq. -46 et seq. Silâkûţa 17, 14. Siva (comp. Sîva) 10, 4. - 11, 7; 17, 76; 18, 45. Sivi 3, 42. Siva (comp. Siva) 20, 26. **— 21, 44.** Sîvalâ 11, 7; \*17, 76. -18, 27. - 30. - 34.Sîvalî 9, 3. - 19, 8. -21, 40, 41. Siha 9, 1 et seq. Sîhaputta 9, 5. 6. Sîhapura 9, 4. 5. 43.

Sihabâhu 9, 3. 21. Sîhalâ 9, 1. Sîhavâhana 3, 42. Sîhassara 3, 42. Sihahanu 3, 44. 45. 51. Sukkodana 3, 46. Sniâta 3, 41. \*Sutangana 1, 51. Suttavâdâ 5, 48. Sudatta 2, 1. Sudassana 3, 7. \*Sudinna 3, 33. Suddhodana 3, 45 et seq. Sudhammâ 17, 19 et seq. Suppatițthita 19, 9. Suppara 9, 15 et seq. Subha 21, 47. Subhakûţa 15,60; 17,14. \*Subhangana 1, 51. Sumana 4, 51; 5, 22. 24. \_ 12, 13. 26. 39; 15, 5 et seq. 28. 93. -15, 48. 53; 17, 25. -19, 8. Sumanakûţa 15, 48; 17, Sumanadevî 19, 9.

Sumana 18, 17. Sumâ 18, 24. Sumitta (comp. Dummitta) 9. 6. 43. - 7, 32.Summa 19, 21. Suriyagutta 19, 7. - 8. Suvannabhûmi 8, 12. Susimâ 9, 3. Susunaga 5, 25.98 et seq. Sûratissa 18, 46 et seq. Sena 18, 47. 48. Sona, comp. Sona, Pâpasona. Sona 18, 10. — 38. Sona 8, 12. Sonaka 4, 39 et seq.; 5, 78 et seq. Sobhana 18, 15. Sobhita 18, 9. Somanadeva 18, 29. Somâ 18, 14. Hatthipura 3, 18. Himava 6, 3; 8, 10. Hemavatika 5, 54. Hemâ 15, 78; 18, 11. \*Hemâsâ 18, 24.

## TABLE OF THE CEYLONESE KINGS ACCORDING TO THE DIPAVAMSA.

Vijaya (reigned 38 years) .				•	9, 28-44.
Interregnum (1 year)					11, 9.
Panduvâsa (30 y.)					10, 1-6.
Abhaya (20 y.)					10, 7.
Interregnum (17 y.)				100	11, 1—2.
Pandukabhaya (70 y.)					11, 1-4.
Mutasiva (60 y.)					11, 5. 13.
Devânampiya Tissa (40 y.)					11, 4 — 17, 92.
Uttiya (10 y.)				•	17, 95—109.
Siva (10 y.)					10, 20.
Süratissa (10 y.).					18, 40.
Sena and Gutta (12 y.1)					18, 47.
Asela (10 y.)					18, 48.
Flare (44 v)	150				18, 49-52.
Abhaya Dutthagamani (24	7.)				18, 55 19, 10. 25.
Saddhâtissa (18 y.)					20, 1-1.
Thulathana (1 month and 1	0 0	lay	s)		20, 8.

<sup>1) 22</sup> years according to the Mahavamsa.

```
Lajjîtissa (9 y. 6 m. 1)
                                          19. 11 - 13; 20. 9 - 11.
Khallatanaga (6 y.).
                                          20, 12.
Mahârattaka (one day) .
                                          20, 13.
Abhaya Vattagâmani (5 months)
                                          20. 14.
Pulahattha (Âlavatta) (3 y.) .
Bâhiya (Sâbhiya) (2 y.)
                                          19, 15; 20. 15-17.
Panayamâra (7 y.) . .
Palayamâra (7 months)
Dâthika (2 y.)
Abhaya Vattagâmani (12 y.).
                                          19, 14. 16-20; 20, 18-21.
Mahâcûli Mahâtissa (14 y.) .
                                          19, 21-22; 20, 22-23.
Coranaga (12 y.)
                                          20. 24.
Tissa (3 y.) . .
                                          20, 25.
Sîva (1 y. 2 m.)
                                          20, 26.
Vatuka (1 y. 2 m.).
                                          20, 27.
Tissa (1 y. 1 m.) .
                                          20, 28,
Niliya (3 m. 2) .
                                          20, 29,
Anulâ (4 m.) . . .
                                          20, 30.
                                          20, 31-35.
Kutikannatissa (22 y.) .
                                          21, 1-30.
Abhaya (28 v.) . . .
Mahâdâthika Nâga (12 y.)
                                          21, 31 - 33.
                                          21, 34-37.
Abhaya Amandagâmani (9 y. 8 m.)
Kanirajânu (3 v.) . . . .
                                          21, 38.
                                          21. 39-40.
Cûlâbhaya (1 y.)
                                          21, 40-41.
Sîvalî Revatî (4 months) .
Ilanâga (6 v.) . .
                                          21, 41-43.
Sîva Candamukha (8 y. 7 m.)
                                          21, 44-45.
Tissa Yasalâla (8 y. 7 m. 3).
                                          21, 46.
                                          21, 47-48.
Subha (6 y.) . . .
                                          22. 1-11.
Vasabha (44 y.) .
                                          22, 12. 27.
Vankanâsikatissa (3 y.)
Gajâbâhukagâmani (22 y.)
                                          22, 13-14. 28.
                                          22, 15-17. 29.
Mahallanâga (6 y.) . . . .
                                          22, 18-22. 30.
Bhâtutissa (24 y.) . . .
*Kanittha-Tissa (18 y.) . .
                                          22, 23-25. 31.
Khujjanaga (2 v.) . .
                                          22, 26. 32. 33.
Kuñjanâga (1 y.)
Sirinâga (19 y.) .
                                          22. 34-36.
                                          22, 37-38.
Abhaya 4) (22 y.) .
                                          22, 39-45.
Tissa 4) (22 y.) .
                                          22, 46-47.
Sirinâga (2 y.) .
Vijaya (1 y.) . .
                                          22, 51.
                                          22, 48-50, 52.
Samghatissa (Asamgatissa) (4 y.)
                                          22, 53. 54.
Samghabodhi (2 y.) . . . . .
                                          22, 55-60.
Abhaya Meghavanna (13 y.) .
                                          22, 61-65.
Jetthatissa (10 y.) . .
                                           22, 66-76.
Mahâsena (27 y.)
```

2) 6 months according to the Mahavamsa.

<sup>3)</sup> According to the Mahavamsa: 7 years and 8 months. 4) In the Mahavamsa, Tissa and Abhaya are transposed, and to Abhaya only eight years are given.



<sup>1)</sup> According to the Mahavamsa: 9 years and 8 months.